The Christian Century

PUBLISHED WEEKLY

The Meaning of Evanston 1954
By W. A. Visser 't Hooft

Communism and the Clergy
By Reinhold Niebuhr

The Rocky Road to Peace
An Editorial

'Unicef' in the Flesh
By Margueritte Harmon Bro

AUGUST 19, 1953

In This Issue

REINHOLD NIEBUHR

is Reinhold Niebuhr. There is only one. That the article in this issue is a product of the one and only is amply attested by its searching self-analysis and candor. This makes it possible for Dr. Niebuhr to say some things in the current discussion of the relation of Christian thought to communism which badly needed saying. Dr. Niebuhr is at present vacationing in Heath, Mass. His hosts of admirers will be happy to learn that he has sufficiently recovered from illness so that he himself typed the article we print this week.

W. A. VISSER 'T HOOFT

holds the key post in ecumenical Christianity of general secretary of the World Council of Churches, with headquarters in Geneva, Switzerland. From the day when this Dutch Christian first claimed the attention of the whole church world as the brilliant youthful secretary of the World Student Christian Federation, Dr. Visser 't Hooft has been marked as one in a handful of the most influential leaders of non-Roman Christianity. His article constitutes an introduction to a series by eminent churchmen from other lands dealing with the issues which will be faced at the Evanston Assembly of the World Council next year. These articles will appear approximately at monthly intervals, as an important part of the editorial program by which The Christian Century hopes to help the American churches and American churchmen prepare for that meeting.

MARGUERITTE H. BRO

is another frequent contributor too familiar to readers of The Christian Century to require identification. Mrs. Bro not long ago returned from Indonesia where her husband, Dr. Albin C. Bro, formerly president of Shimer College, served as a cultural attaché for the U.S. state department. She is now at Cable, Wis.

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The Christian Century

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Coming Events

Aug. 19-21. Southern Baptist Convention Christian Life Commission and Child Care Executives Christian Life Conferences, Ridgecrest, N. C.
Aug. 19-27. Summer Conference on Music, Calvin College, Grand Rapids, Mich.
Aug. 20-24. American Association of Women Ministers Annual Assembly, Lake Winnipesaukee, N. H.
Aug. 21-28. American Friends Service Committee Family Institute on International Relations, Boone, Iowa.
Aug. 21-29. National Conference of Methodist Youth, Kansas City, Mo.
Aug. 22-31. American Baptist Assembly Religious Music, Art and Drama Conference, Green Lake, Wis.
Aug. 23-28. Conference on the Christian World Mission (National Council of Churches Joint Conference on Missionary Education), Chautauqua, N. Y.
Aug. 23-28. Greek Orthodox Youth of America 3rd Annual National Conference, Birmingham, Ala.
Aug. 23-29. A.F.S.C. Family Institute on International Relations, Athens, Tex.
Aug. 23-29. Disciples Student Fellowship, Williams Bay, Wis.
Aug. 24-28. World Council of Churches' Ecumenical Institute-N.C.C. Department of Town and Country Church Conference on Church and Rural Life, Céligny, Switzerland.
Aug. 24-30. National Fellowship of Brethren Churches, Winona Lake, Ind.
Aug. 24-31. United Christian Youth Movement State Conference, Marshall, Mo.
Aug. 26-Sept. 2. National Y.M.-C.A.-Y.W.C.A. Student Conference, Williams Bay, Wis.
Aug. 27-Sept. 2. Evangelical & Reformed-Congregational Christian National Student Assembly, Marietta, Ohio.
Aug. 28-30. Massachusetts Disciple Convention, Worcester.
Aug. 29-Sept. 4. Lutheran Student Association of America Annual Ashram, Interlochen, Mich.
Aug. 29-Sept. 5. A.F.S.C. Family Institutes on International Relations, Ukiah, Calif.; West Bridgewater, Vt.
Aug. 29-Sept. 5. Methodist Student Conferences, Hawkins, Tex.; Lake Poinsett, S. D.; Lake Tahoe, Calif.
Aug. 29-Sept. 5. Presbyterian, U.S.A., Regional Student Conference, Montlure, Ariz.
Aug. 31-Sept. 3. N.C.C. Conference on Mass Communications, for Missionaries and Nationals of Other Countries, Williams Bay, Wis.
Aug. 31-Sept. 5. N.C.C.-American Baptist Assembly 10th International Workshop in Audio-visual Education, Green Lake, Wis.
Sept. 1-3. N.C.C. Division of Home Missions Regional Conference of Indian Workers, Round Valley, Calif.
Sept. 1-5. Presbyterian, U.S.A., Synod of Iowa Student Conference, Ames.
Sept. 2-6. Oregon Disciples Convention, Turner.
Sept. 5-7. American Romanian Orthodox Youth Convention, Detroit.
Sept. 6. Labor Sunday.
Sept. 9-10. Evangelical and Reformed Kingdom Service Conference, Cleveland.
Sept. 9-13. National Baptist Convention of America Annual Meeting, Denver.
Sept. 15-16. N.C.C. General Board Meeting, New York City.
Sept. 15-17. Pennsylvania Disciples Convention, Canton.
Sept. 21-Oct. 2. National Lutheran Council Semiannual Division Committee Meetings, Chicago.
Sept. 24-26. Minnesota Disciples Convention, Rochester.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXX CHICAGO, AUGUST 19, 1953 NUMBER 33

EDITORIAL

Orthodoxy Moves Closer To World Council

FROM ATHENS comes a dispatch to Religious News Service which carries more meaning than appears on its surface. Here it is in its entirety: "The Holy Synod of the Ecumenical Patriarchate at Istanbul will appoint a representative shortly to serve as its permanent liaison at the Geneva, Switzerland, headquarters of the World Council of Churches, according to reports here. The reports said that Ecumenical Patriarch Athenagoras, supreme head of Eastern Orthodoxy, had sent a letter to Dr. W. A. Visser 't Hooft, general secretary of the World Council, informing him of the impending action." If this turns out to be correct, Orthodoxy will move closer to full participation in the World Council than in the past. To be sure, there have from the start been Orthodox churches in the council's ranks, Orthodox delegates at Amsterdam and at council committee meetings, and an Orthodox archbishop among the six presidents of the council. But most of this Orthodox representation has come from branches in North America and western Europe. The patriarchates of the East have proved exceedingly skittish about tying themselves to a body in which Protestant and Anglican elements are so strong. If the ecumenical patriarch sends a permanent representative to Geneva, that will by no means insure full Orthodox adherence. For one thing, the authority of the Istanbul patriarch is not recognized by Orthodox churches within the communist orbit, and these today contain a majority of Orthodox adherents. More than that, appointment of a liaison representative involves no commitments beyond observation. Nevertheless, it does suggest that the ecumenical patriarch is pointing in the direction of future full participation. That is good news.

Malenkov Warns on H-Bomb Monopoly

PREMIER MALENKOV's speech to the supreme soviet on the hydrogen bomb has been taken as an announcement that Russia now has such a bomb. That may be so, but Malenkov did not quite say that. Just as the announcements of our own Atomic Energy Commission have never said in so many words that we have exploded a hydrogen bomb at Eniwetok, so what Malenkov actually said was that "the United States have no monopoly in the production of the hydrogen bomb." Does that mean that Russia has such a bomb? Or only that Russian experimentation is as far along as ours? Men as well informed as Lewis L. Strauss, present chairman of the AEC, and Gordon Dean, former chairman, talk as though they consider the former possibility quite likely. In any event, Malenkov's speech in itself constituted an international event of importance, and should be dealt with on that basis. How should it be dealt with? In general, there seem to be three possible responses. It can be treated as a lie, put out for propaganda purposes, and ignored. It can be treated as true, and a notice that the United States must speed up and expand its manufacture of nuclear weapons. This is the reaction we expect from military and most congressional quarters. Or it can be treated as true, and a reason to hasten the top-level negotiations with the Russians for which Sir Winston Churchill has been pressing. Apparently, Malenkov hoped for the latter response. For his speech, in addition to its words about the hydrogen bomb, contained praise of President Eisenhower's April 16 speech, a reiteration of the claim that there are no issues between this nation and the Soviet Union which cannot be settled by peaceful negotiation, and an announcement that Russia will grant a billion rubles for Korean restoration and is about to shift the emphasis in its internal economy to the production of consumers' goods. With human survival at stake, it would hardly be the part of wisdom to brush aside the invitation to negotiate because it might turn out on exploration to be no more than another communist propaganda device.

South Korean Rehabilitation Off to a Bad Start

WE DON'T KNOW who was responsible for the form in which the press was told that the United States intended to use its occupation forces in South Korea to speed the rehabilitation of that devastated country. But the announcement seemed almost contrived to produce the howls of protest which immediately arose and to make a scapegoat of John Foster Dulles. Here, for example, is the way the story began on the front page of the *New York Times:* "A plan, endorsed by President Eisenhower, by which U. S. military forces in Korea would be used as labor battalions to build South Korean roads, schools and hospitals was revealed by Secretary of State John Foster Dulles today to ambassadors representing nations allied with the U.S. in the Korean war." No wonder Senator Saltonstall and Senator Kefauver denounced the plan in the Senate. And no wonder that the White House hastily issued a denial. "Labor battalions" meant to the American public pick-and-shovel work for American troops drafted overseas—and our people want nothing of that sort. Yet,

as the White House disavowal made plain, what Mr. Dulles and the President had been planning was to use the immense quantities of heavy construction machinery which the army has already taken to Korea and the skills of engineers and other technicians as "assistance to the South Korean government" in a task for which it must have help. The "labor battalion" work would be done by South Koreans, just as most of it has been while the fighting was in progress. We do not believe that anything else was ever contemplated. Such use of the materials and talents this country already has in Korea, which would be unused otherwise, seems plain good sense. Certainly there would be no "forced labor" about it. The uproar over the original announcement, however, has given Korean rehabilitation a black eye before it can even get started, and it has left Mr. Dulles in an embarrassing position. There seems to be a determined effort under way to drive Mr. Dulles from the state department. We don't say that the form in which this plan was announced was part of that effort, but it could have been. And if we were Mr. Dulles, we would find out.

Congress Adjourns, But Politics Doesn't

ESTIMATES of any session of Congress made soon after adjournment usually follow a partisan pattern. Those of the first session of the 83rd Congress are proving no exception. President Eisenhower naturally claims that it was a productive session and "advanced the nation substantially." The Republicans say yes, that's so. But the Democrats assert that not much was accomplished, and that if it hadn't been for Democratic votes the President wouldn't have gained the few congressional victories he did. Citizens are likely to agree or disagree according to their partisan inclinations. By the time history makes up its mind which claim is nearer the truth, most of them will be dead and beyond caring. We have no inclination to attempt here a review of the recent session. Newspapers, other magazines, organizations such as the Friends Committee on National Legislation will take care of that. But there were two facts about the adjournment which we think should be noted. First, this first session of the 83rd, which closed in the gloom cast by the death of Senator Taft, left both members and observers apprehensive as to the prospects for the second session. With Taft gone, will Congress prove even less responsive to the leadership of the President? That is certainly a possibility, and the elevation of Senator Knowland to Republican leadership in the Senate does nothing to make the possibility less ominous. Second, the endless financial maneuvers which absorbed most of the energies of this first session indicate that the government, and not simply the Eisenhower administration, is wrestling with a financial problem that is too much for it. There has been a lot of gibing at the Republicans because of the contrast between their campaign promises to cut taxes and spending and what actually happened when they took over Congress. That is legitimate politics. But the problem is more deep-seated than any partisan difference. The basic fact is that government costs cannot be materially reduced, the budget balanced or taxes brought down to any important extent while the military budget remains where it is. The recent session pared the defense budget slightly. But until it is reduced drastically, the state of government finance will remain essentially what it now is. The politicians should not be allowed to fool either themselves or anyone else about that.

McMichael Courts a Perjury Trial

HAVING come a cropper in its attempt to pin a Red label on Bishop G. Bromley Oxnam, the House committee on un-American activities apparently tried to regain lost prestige by grilling one clergyman it was fairly confident it could prove a Communist stooge. So it called in the Rev. Jack McMichael from the Methodist church to which he had recently been appointed at Upper Lake, California. One former Communist party member testified that he had known Mr. McMichael as a fellow member; two former FBI undercover members of the party testified that they had known him as a close fellow traveler. The latter accusation was hardly news, but Mr. McMichael met the former head on by denying not only the charges of party membership but also that he knew or had ever before seen the accusing witness. Just such a denial by Alger Hiss, when confronted before this committee by Whittaker Chambers, set in motion the train of events which led to Hiss' conviction for perjury. Now Mr. McMichael has dared the committee to try to deal with him in the same way. It will be interesting to see what the committee does with such a challenge. It has referred the case to the department of justice, but will it follow it up from that point? Many churchmen, who are tired of hearing the endless debate as to whether Jack McMichael is or isn't a Communist, will be glad if his denial forces a conclusive settlement of the question.

Catholic Preacher Ridicules Church-State Separation

SOMETIMES we wonder whether our Roman Catholic brethren will ever get through their heads what Protestants are talking about when they uphold the separation of church and state. The question recurs after reading the sermon preached on August 2 in St. Patrick's Cathedral, New York, by the Rev. Edwin B. Broderick, director of radio and television for the archdiocese. It must have been quite an occasion, for Cardinal Spellman presided, and in the congregation were a papal nuncio, another cardinal, an ambassador, and the wife of the president of Peru. Father Broderick, evidently having in mind the appointment of a Lutheran minister as U.S. ambassador to Ethiopia and of a Mormon apostle as secretary of agriculture, twitted Protestants because these appointments had brought no protests from "professional religious agitators who last year belligerently defended their policy of separation of church and state." Such silence, he said, suggests either that "these self-appointed watchmen of our civil liberties have been napping" or that "there has been a breach in their self-constructed wall." Father Broderick fails to understand that no issue of the separation of church and state is involved when a citizen, *as an individual,* is appointed to a public post. It is when some interlocking is

proposed of the official machinery of a church with the official machinery of the state that the separation issue becomes involved. That would seem a fairly simple idea, but Father Broderick's sermon—which echoed a line much played up in the Catholic press since President Eisenhower made the Benson appointment—shows that the Roman Catholics still don't grasp it. Perhaps it would help if it were put this way: If President Eisenhower should decide to appoint Francis J. Haas chairman of the National Labor Relations Board (as President Roosevelt once did), we could take no exception *in principle* to such an appointment, knowing well how fitted this citizen would be to render this public service. But if the President should try to interlock the operations of our government with those of the Roman Catholic Church (as President Truman tried to do) by asking the Senate to approve appointment of Bishop Haas to a permanent embassy at the Vatican, we would take the same stand *on principle* that we did in the case of the nomination of General Clark. So, we are confident, would most Protestants (and others united to keep church and state separate). Does this make matters any clearer?

Food Distribution Stirs New German Crisis

WHEN the free distribution of American food to East Germans started, the act gave most Americans a feeling of deep satisfaction. It disposed of some of the government's surplus food stocks, and that pleased the farmers. It seemed a gesture of generosity, and that pleased the church people. (And a great many others.) It increased unrest in a key Soviet satellite, and that pleased the politicians. It needled the Communists, and that pleased nearly everybody. There were nothing but cheers as the first week saw more than a million 10-pound parcels of lard, flour, condensed milk and dried peas or beans handed out to East Germans who crossed into West Berlin and presented their Communist ration cards. Then the Russians began to crack down. Train travel to Berlin was forbidden to East Germans suspected of being after the free food. Food parcels were taken from East Germans when they crossed back into their own zone. And the distribution dropped to a trickle, although it was announced that American ships would continue to land 5,000 tons of free food weekly at West German ports for another nine weeks. As this is written, it is reported that there is bitter anger all over East Germany, that factory workers are striking and mass demonstrations starting. The people of East Germany plainly need this food, especially the fats, and ugly things may happen if they are denied it. But as the danger of new and bloodier riots in East Germany has increased, American satisfaction with the distribution has gone down. If riots break out, the Russians will certainly put them down, probably with more severity than they used to suppress the June riots, and we can do nothing to protect or help the rioters. As David M. Nichol, the correspondent of the *Chicago Daily News* in Bonn, observes, "There is the gravest moral responsibility attached to encouraging uprisings under such conditions." Many Americans are beginning to sense this, and wondering if it would not be the part of humanity as well as good sense to call the food distributions off. East German courts are reported to be preparing heavy sentences for food recipients. Surely we don't want to be responsible for any such outcome of our actions as that.

Liquor Dealers Protest Army Bootlegging

SECRETARY WILSON of the department of defense has not yet issued the regulations which, it is rumored, will remove the last obstacle (except the unrepealed anti-canteen law of 1901) to the sale of liquor at installations of the armed services. (See editorials in The Christian Century for April 15 and May 20.) We are told that protests have reached the Pentagon from so many quarters that the airforce and the civilian heads of the department have held up action. Now they must reckon with another protest, this time from a quarter which has undoubted political potency. Shortly before Congress adjourned, Benjamin Josephs appeared before a subcommittee on intergovernmental relations of the House of Representatives and begged that body to stop the sales of package liquor on army, navy and airforce posts, and to take officers of those services out of the bootlegging business. Mr. Josephs painted a revealing picture of the way in which so-called "clubs" are used to get around the 1901 law. "Even on those posts where the clubs do not engage in sales of alcoholic beverages," Mr. Josephs testified, "the service locker officer or bootlegger takes over. This individual is an officer who has been designated to take orders for alcoholic beverages on the installations. He solicits orders, in many cases from military personnel *and civilians* [our italics], and deals generally directly with the distilleries. Although he may be trained and is being paid for his technical skill as a pilot, an artilleryman or an engineer, his sole job, with very little exception, is as aforesaid. He uses government facilities to conduct his illegal enterprises and uses government personnel to transport and deliver his contraband merchandise." So Mr. Josephs testified, with 24 more pages of similar testimony. Who is Mr. Josephs? Some dry fanatic? Mr. Josephs is the president of the National Retail Liquor Package Stores Association.

Refugee Bars Let Down—a Little

ONE of the "last minute" pieces of legislation passed by the recent session of Congress, and subsequently signed by President Eisenhower, provides for admission to the United States of 217,000 refugees and other special nonquota immigrants. Since church organizations had been pushing for this legislation, asked for by the President, there is some gratification in church circles. But the law, as passed, contains so many restrictions and jokers that this gratification is mild. Not only does the law impose all the restrictions of the McCarran act, but it adds many more which will make it impossible for church organizations to provide blanket "assurances" of the sort which enabled the churches, under the old Displaced Persons act, to find a home in this country for numbers of D.P.'s. It also provides that the refugees must produce such complete and officially endorsed personal histories before they can be granted

U.S. entrance permits that recent refugees from Communist countries will find it virtually impossible to meet the requirements. Most of these limitations were written into the act at the last minute and at the demand of Senator McCarran, who seems nearly to have succeeded in his determination to sabotage this legislation. . . . Church organizations were also gratified by the appropriation of $9,814,333 for the United Nations International Children's Emergency Fund (UNICEF) in the foreign aid bill. This pays up last year's authorization; no authorization for help to UNICEF was included in this year's budget. . . . Nahum Goldmann, acting president of the World Jewish Congress, told the assembly of that body meeting at Geneva, Switzerland, that Israel is a unique country in that "there is no other state in the world where nearly 90 per cent of the people live outside it." Rabbi Morton M. Berman of Chicago challenged the statement in behalf of American Zionists; Dr. Goldmann declared he had been misunderstood. Perhaps he had been understood too well.

Rocky Road to Peace

THE ROAD to peace is long and rocky. Dag Hammarskjold, secretary general of the United Nations, made this point recently in his first annual report. He asked members to view the work of the United Nations as a continuing process, and not as a series of single dramatic acts. He pointed out that its effectiveness as an instrument of reconciliation depends largely on "the solution of the underlying economic and social problems that are behind the pressures leading to economic conflict." He declared that the processes leading to settlement of outstanding issues "are usually slow and it may be necessary to bear with fortitude and patience a succession of painful disappointments, extending sometimes over a period of years, before acceptable compromises are reached on strongly contested questions involving national policies and interests."

I

This is a timely word, coming at the beginning of a momentous series of international developments. On August 17 the General Assembly of the United Nations convenes to consider the approaching conference for political settlement in Korea. While it is clear that a conference with a restricted membership would be more likely to produce results for peace, it is impossible to see how admission to this political conference can be restricted. On the Communist side, it is as certain as anything can be that the North Koreans and the Chinese will be represented. The Russians, who are believed to have set off the Korean war and are known to have supplied the Chinese and North Koreans with their war material, should be compelled to come. On the United Nations side, each of the score of nations that made direct contributions of manpower or material will have a right to be represented. Indian soldiers will be guarding the non-Communist prisoners, and so India will have reason to sit at the conference table. And Japan, a great nation whose interests are as deeply involved as it is possible for those of any nation to be, should be included, although she will probably be barred. A conference consisting of so many nations will be incapable of acting rapidly if, indeed, it is capable of acting at all. Yet this one, by the insistence of President Rhee and with our apparent agreement, is limited to a life of ninety days.

How limit the agenda of a conference at which so many nations are represented? The limitation of subject matter would also appear necessary to its success, yet such limitation likewise will be difficult. Mr. Dulles has repeatedly declared that we are not prepared even to discuss the admission of Communist China to the United Nations and will not permit her entry. The status of Formosa is similarly outside the pale of present debate. But how prevent debate over a settlement in Korea from leading to a discussion of a general Far Eastern settlement? Korea and Indo-China are directly linked, for a peace in the north will release forces for war in the south. And developments in Burma, in Siam and in Malaya are similarly related.

Moreover, a settlement in Asia is dependent on at least the possibility of agreement in Europe. Ever since the Korean war broke out we have seen it wax and wane in direct phase with developments in Germany. During the two-year grind of armistice discussions at Panmunjom, hopes rose and fell in clear sequence with events on the other side of the Eurasian land mass. This means that it is impossible to isolate the decision which must be made concerning Korea. On the other hand, if a settlement is possible there, agreement should be attainable in relation to vital differences elsewhere.

II

This global interdependence of issues, resulting from the planetary strategy of the cold war on both sides, is causing Washington, London and Paris to deal in gingerly fashion with the Russian reply to our proposal for a meeting of Big Four ministers for foreign affairs. The Soviet note of August 5 accepted the proposal for a Big Four meeting, but apparently sought to make it preliminary to a Big Five meeting, with China included. This kind of answer put the anti-Communist alliance on an embarrassing spot. If the conference we proposed were to be held and were to reach agreement on the future of Germany, a new conference including China might be feasible. But the allies could hardly agree now to enter such a conference without knowing more than we now know concerning Russian intentions.

It will be recalled that last May Prime Minister Churchill strongly urged an immediate top-level Big Four conference. Then the first phase of the post-Stalin friendliness was at its height. The United States refused to enter such a meeting. The state department insisted we would wait on Russian deeds to demonstrate the real Russian intentions. Some deeds occurred, but we said these were not sufficient. We took this line in spite of the fact that in April President Eisenhower, in the most notable address he has given since becoming the chief executive, asked: "What is the Soviet Union ready to do? Whatever the answer may be, let it be plainly spoken. The hunger for peace is too great, the hour in history too late, for any government to mock men's hopes with mere words and promises and gestures." In the light of our subsequent tactics, it seemed that another

question was: What is the United States prepared to do?

On one matter, there is no question that we have seen a reassuring series of deeds done by both sides. The steps leading to the final achievement of armistice in Korea, and the text of the armistice itself, prove beyond the possibility of doubt the sincerity of purpose on both sides to end the fighting. This purpose was drastically tested by the recalcitrance of President Rhee, but it did not fail. With this achievement as a substantial beginning, there is reason to hope for further accomplishment. At least we can do no less than to try, and try in faith.

III

This brings us back to confront the pacification and unification of Korea. In his April speech, President Eisenhower made "the conclusion of an honorable armistice in Korea" the first point in his program for peace. That has been done. His second point has partly been realized: cessation of hostilities and "the prompt initiation of political discussions leading to the holding of free elections in a united Korea." It will be interesting to discover whether Mr. Dulles was able to persuade President Rhee to agree that such elections may be held in all Korea. Other steps proposed by the President indicate how long is the road we still have to travel: (3) end the wars in southeast Asia, (4) "the achievement of just political settlements for the other serious and specific issues between the free world and the Soviet Union," (5) an Austrian peace treaty, (6) an inclusive European community, (7) "a free and united Germany with a government based upon a free and secret ballot," (8) conventional and atomic disarmament and (9) cooperation in world economic development.

A point which the President omitted has crept into the discussions concerning Korea, and on this point the churches can help. Elsewhere in this issue we discuss the way in which Mr. Dulles' speech to the ambassadors foreshadowing American help in reconstituting the devastated country was misinterpreted in such a manner as to make Americans fear their troops were to be dragooned into "forced labor." There must be no forced labor in rebuilding Korea, as the President has already made clear. But there is a tremendous opportunity in Korea to serve the long-range ends of justice and peace through voluntary labor.

Here is where the churches of the world, and particularly those of America, could lend a highly effective hand. They could recruit and send to Korea contingents of young men and women who would volunteer to help build homes, schools, hospitals, churches. We already possess the "know-how," acquired in work camps set up in devastated Europe and in many other parts of the world. We have administrative personnel who could cope with problems of transportation, sanitation and public relations. It has been trained in Church World Service, the American Friends Service Committee, the Brethren Service Committee and the missionary movement. We have thousands of young men, many of whom have been in Korea as soldiers, who would eagerly volunteer to give a year to demonstrating a way of life which takes away the occasions of wars. And we have in the World Council of Churches in Geneva, in the National Councils of Churches in New York and in Seoul, the agencies through which arrangements could be made with the United Nations and the governments concerned. What are we waiting for?

For a thousand good reasons, we are impatient with war and eager for peace. We are weary of the sunless depths of the shadow of war, sick of the sight of the operators and the apparatus of mechanized destruction, tired of trying to make sense of an existence subject to the ultimate irrationality of collective suicide. When we recall, as we can with an effort of will, what the atomic war for which the world is preparing will be like, we cry out against a diplomacy which seems incapable of cutting through obstacles to a just and durable peace. Perhaps our diplomats could do better and would work with more determination and faith if they saw the churches do some cutting through obstacles to peace on their own part. We have an opportunity to start in Korea, cutting through with our own hands the rocky barriers blocking the road to peace.

Calamity by Flood

Editor The Christian Century:

SIR: The many disastrous flash floods in many places last spring caused one catastrophe that has never received the wide attention it deserved. The little town of Meadowbrook in the Dakotas was terribly hard hit. (Meadowbrook is probably not on your gas station road map.) The rains descended and the floods came and great was the fall of the village. The usually placid brook became a young Niagara Falls. All wires went down—telephone, telegraph and power wires—and railroad tracks were washed away. The whole region was incommunicado for several days.

Among other crises, this made a terrific problem for Grace Church in the town. It was put completely out of touch with any General Headquarters of the denomination. The congregation was entirely without direction from above as to what Special Days had been designated for the next two Sundays. That meant nothing less than that they were "on their own"—a situation without precedent for the past few years.

What could they do? No new Enlistment Day, no Uncles' and Nephews' Day, no Day at all, just a Blank Sunday! Of course, a few houses had radios run on batteries. But headquarters did not get on the radio, and no directives were dropped by plane. Came Thursday, then Friday, and still no word from Nashville or Chicago or New York.

But the church faced the disaster with calm courage. After much discussion about what they should do with a Sunday on their own, one simple soul suggested that they worship God. That was a radical solution, but in the absence of anything else it was adopted. On the undesignated Sunday the preacher spoke on the text, "Be still, and know that I am God." No Quotas were mentioned and no Special Cards were passed out.

Strangely enough, the people liked it. The pastor, evidently a sentimentalist, writes that after two whole Sundays of such a strange interlude they returned to the program of assigned Days and Drives with refreshed spirits and renewed vigor.

Yours, Simeon Stylites.

Communism and the Clergy

By Reinhold Niebuhr

MANY OF US rejoiced over Bishop G. Bromley Oxnam's vigorous defense before the House committee on un-American activities and over his insistence that the committee clean up its files and eliminate the lies and slander contained in them. These files are evidently none other than those of the FBI, and they contain every kind of unsupported charge which malicious gossip could devise. There is some evidence that Mrs. Dilling's notorious *Red Network* of a few decades ago, filled with fantastic charges of alleged membership not only in Communist but in every type of left-wing organization, is still in the files. These charges are indiscriminate, and they are designed to hit every "liberal" even if he has valiantly fought communism, as is the case with Bishop Oxnam. No one who knows the bishop and has knowledge of his activities would accuse him of communist sympathies. But he is undoubtedly a social "liberal" and has been active in many social causes, some of which had Communists enlisted in them.

I

The bishop called attention to the fact that membership in the American-Soviet friendship organization, which was held against him, was recommended by General Dwight D. Eisenhower. This illustrates how many of the charges of the vigilantes gain plausibility by obscuring chronology and superimposing the temper of an age which finds itself in fateful conflict with communism upon the realities of a period in which all men of good will tried desperately to build bridges between ourselves and Russia. The files of many of us who are targets of the vigilantes, although we have resisted the communist illusion for two decades, contain evidence that we were once members of organizations which were subsequently dominated by the Communists. But they contain no record of our struggle to prevent this development, or of our withdrawal when it took place.

In many cases, honored and definitely not subversive organizations are listed as communist. Membership in pacifist organizations is consistently recorded as evidence of communist sympathies. J. B. Matthews makes the ridiculous charge that 7,000 clergymen are members of Communist-front organizations. He does not bother to document as many as 700. Of these hundreds most are pacifists, many of whom (foolishly in my opinion) signed the "Stockholm Peace Appeal." Many were convicted of communist sympathies because of their opposition to the McCarran immigration act, which shows how far the current hysteria has gone. Bishop Oxnam cited, as evidence of the kind of malice which prompts the gathering of evidence, the inclusion of sentences, taken out of context, from a sermon he preached years ago at the Indiana state prison. The sermon was a completely respectable exposition of the Christian idea of patriotism. It naturally did not satisfy the modern chauvinism.

There are thus good reasons for rejoicing in Bishop Oxnam's courageous challenge of modern vigilantism and for hoping that others will follow his example. Yet despite my admiration for the bishop and my general approval of his stand, I was left uneasy by his exposition of the relation of Christianity to communism in his introductory statement. This was partly due to the fact that the statement was designed to prove that Christianity and communism were so antithetical that no Christian could possibly be a communist sympathizer. Such a statement causes difficulties because there are in fact communist sympathizers and fellow travelers in the church. I wonder whether Bishop Oxnam ought not to have admitted this more freely, even before a committee not anxious to get at the truth.

Life never follows logic consistently, and the fellow travelers could presumably defy the antithesis which he stated. But I have a suspicion that they were able to defy it precisely because the antithesis is not as simple as the bishop made it appear. He stated the contradiction between communism and Christianity as follows: "When I affirm: I believe in God the Father Almighty, I strike at the fundamental error of communism, which is atheism." He went on to say that the Christian idea of the dignity and the responsibility of the individual prompts him to "reject the materialism which assumes that institutions and even morality are determined by modes of production." The difficulty with this statement is that the idolatry of communism is more dangerous than its atheism; and the voluntarism by which it claims the right of a small group of elite to "master history," and incidentally their fellow men, is more dangerous than its materialism and determinism. Furthermore, it is precisely these emphases of communism which make it so attractive to the fellow travelers who have been taken in by it.

II

It must be affirmed that there have never been many explicit Stalinists in the churches, and today their number is so insignificant that the hysterical labors of the vigilantes are completely irrelevant. Nevertheless there are a few and we ought to admit it. The fellow travelers range all the way from those who have no sympathy with communism as a creed but (at least in Europe) prefer Russia to America, to those who were betrayed by an original Christian Marxist conviction to give their allegiance to the Stalinist cause. As the Stalinist policy followed its tortuous path through history and across the moral sensibilities of mankind, most of the sensitive spirits, in the church and out of it, who were originally attracted to the communist utopia, saw the errors of their way. But a few maintained their allegiance and became ever more pathetic in trying to make the worse appear the better reason.

Strangely enough Mr. Matthews, despite the farrago of nonsense in his article "Reds and Our Churches," has named all the real Stalinists in the church. They are a handful. The only significant thing to be said about them is that they were long protected by anti-Stalinist "liberals" in the church who foolishly thought that the "prophetic" spirits

in the church were bound to be accused of disloyalty and therefore that the charge of communist sympathy was a validation of the "prophetic spirit." They did not stop to examine the curious logic which failed to make a distinction between the false charge of disloyalty and actual disloyalty, not to the nation but to the principles of democratic civilization and to the tenets of the Christian faith.

III

The European fellow travelers are of a different stripe. Ironically, some of the most eminent were heroic opponents of Hitlerism. Few are touched with Marxist ideology. Karl Barth indeed, despite an explicit disavowal of all secular ideologies, is influenced by a Marxist estimate of America as a "capitalist" country and a confidence in the "socialist" economy of Russia which obscures the nature of her totalitarian political regime. Niemöller, who is no ordinary fellow traveler, is influenced by Barth. He perversely interprets every phenomenon of Russian tyranny as evidence of "Russian primitivism." Hromadka, the eminent Czech fellow traveler, is influenced by Barth. He was originally motivated by a romantic idealization of Russia as the "big brother" of the Slav nations, and by a hatred of "bourgeois" culture, acquired incidentally in his wartime residence among us. The Hungarian Bishop Bereczky is influenced by Barth and by an uneasy conscience about the connivance of the church of the past with Hungarian feudalism. He is not the only one who cannot conceive that a "progressive" movement may turn out to be worse than the civilization which it has destroyed. The notorious "Red Dean" of Canterbury has no obvious ideological ties with Marxism. He has a soft heart, a softer head, and an invincible vanity which only the big crowds, delivered by the Communists, can satisfy.

There is an interesting letter extant in which Barth lectures the Hungarian bishop on the error of taking the Red Dean seriously. On the whole, European fellow-traveling theologians adopt the slogan of the neutralist intellectuals: "A plague on both their houses!" Their traditional contempt for capitalism allows them to equate the errors of American pride with the cruelties of the most vexatious tyranny in history.

IV

While the matter is beyond the competence or interest of a congressional investigation committee it is proper, while we deal with these issues among ourselves, to admit that the pathetic clerical Stalinism could not have developed except against the background of a very considerable Marxist dogmatism in the "liberal" wing of the Protestant churches. On the whole the sympathy was for democratic socialism. It is scandalous that our conservatives try to obscure the difference between communism and socialism and to deny the rigorous anticommunism of European socialism as well as its great contributions to the extension of justice. But it would be idle to deny that these contributions depend partly upon the ability of democracy to draw the fangs from the Marxist error.

Those of us who used Marxist collectivism to counter liberal individualism, Marxist catastrophism to counter liberal optimism, and Marxist determinism to challenge liberal moralism and idealism, must admit that the "truths" which we used to challenge "error" turned out to be no more true (though also no less true) than the liberal ones. But they were much more dangerous precisely because Marxism, in its orthodox variety, makes for a monopoly of political and economic power which is dangerous to justice; while a liberal society preserves a balance of power in the community, which makes for justice, though there are and were some flagrant injustices as the result of a monopoly of economic power. Those of us who were critical of capitalism were in short too uncritical of the Marxist alternative, even when we rejected the Communist version of Marxism and espoused the democratic Marxism.

The present writer is ready to confess to his complicity in these errors, though he is quick to affirm that the Marxist errors do not make more true the ridiculous dogma of laissez faire, which our conservatives have used to prevent the political and moral criticism of the workings of power monopolies in the economic sphere. I must however exempt from this confession one illusion, generally held by the Christian "left." I never spoke of socialism as bringing in a society in which "motives of service" would supplant the "profit motive." This was a complete confusion between systems and motives, unfortunately popular in Christian circles. It invested a collectivist system with a moral sanction it did not deserve. It furthermore obscured the fact that the so-called "profit motive" can hardly be eliminated under any system, particularly since it is usually none other than concern for the family, as contrasted with the total community. This concern may be excessive; but it is in any event "natural." Every parson who speaks grandly about supplanting the profit motive exemplifies it when he moves to a new charge because the old one did not give him a big enough parsonage or a salary adequate for his growing family.

Such confessions do not belong, as has been said, to investigating committees. But they are proper among ourselves, not for the purpose of reaching a greater conformity with our already too complacent nation and culture but for the purpose of making our "prophetic witness" against its complacencies more telling by eliminating political errors from its essentially religious judgments.

Machine Age

BEHOLD how glorious becomes our age
As men, like ants, walk down the massive maw
Of subways, canyon-walls we pass in awe,
While looking up the towering heights that gauge
Too well the future's vast-dimensioned rage
Of superpowered, machinery-driven sway
Above all life—a Titan age with gray,
Steel hives of men, who flit from cage to cage!
But there will always be some region fair,
Some vast, clean pleasure like the airman's flight;
The sunshine-gardens of the upper air,
The starlit, dream-fringed glory of the night.
And ever-precious memories will be there
Of God, the Master-Builder, King of Might!

RUDOLPH N. HILL.

The Meaning of Evanston 1954

By W. A. Visser 't Hooft

IN THE LAST two weeks of August 1954, the second Assembly of the World Council of Churches will be held in Evanston, Illinois, when official delegates of the 160 member churches of the council meet together with 150 consultants, 600 accredited visitors and a number of fraternal delegates. It will be an assembly of the churches, and its entire program will grow out of the life and struggle of the churches. It would be dangerous indeed to prophesy the outcome of the deliberations of such a complex body having no long traditions to guide it. Yet it may be helpful to point up some of the factors which will have an important bearing on what is said and done there.

This will be the *second* Assembly. That means, first of all, that it is *only* the second. In the perspective of the long history of the church, the World Council is still in its infancy. It brings together churches which for centuries have lived in isolation from one another and which are only slowly learning to live and work together. The awareness of participating in a worldwide Christian fellowship has only begun to penetrate the churches and has hardly reached the daily local life of their parishes and congregations. In this respect the World Council remains still "in process of formation." The second Assembly will need to speak and act with the imagination but also with the humility appropriate to such an early stage of ecumenical life.

Is the Council on the Right Track?

Yet Evanston will be the second Assembly, not, like Amsterdam, the first. The World Council is no longer a dream but a reality. It can no longer expect to be judged merely by its good intentions and by what it promises to be, but rather by its initial achievements and what it actually is. The Assembly must consider whether the council is on the right track. It will have to consider the criticisms which have been voiced in several quarters. In so doing it must distinguish carefully between those criticisms which are based on ignorance of the facts or misconceptions as to the nature of the council and those which can serve to bring about an improvement of its policies and organization. As compared with Amsterdam, there will be less of the joy of creating something completely new and unprecedented, but there may be as much or even more of the sober satisfaction of building up a real fellowship and a solid structure.

This Assembly will also be meeting in a world situation which is even more explosive, even more productive of international and intercontinental misunderstanding, than that of 1948. This fact is bound to affect the Assembly itself. In the official invitation to the Assembly, the officers of the council have said in this connection, "As the manifold tensions between the different parts of the world grow, the responsibility of a body designed to hold together Christian churches from all over the world increases correspondingly." Those who have had recent first-hand contact with the different parts of the world will agree that the various climates of opinion and outlook in which the churches live have become vastly different and in many ways antagonistic to one another. This is by no means true only in the case of the great ideological blocs. At Evanston, then, it will take an immense amount of Christian imagination and above all a great faith in the power of our common Lord to gather his people together, if we are to carry out the pledge made by the delegates to Amsterdam when they said, "We intend to stay together." In this respect the great question will be whether we can resolutely maintain the true freedom of the church in the face of all the extraneous influences and pressures which will be brought to bear upon the Assembly. As we seek to express the mind of the church on controversial social and political questions we shall implicitly answer the question whether the church is so truly dependent on its Lord that it can be free from the threats and temptations of the world.

Will the Assembly Give Hope?

The real test of the Assembly, however, will be whether it really has a word of guidance to give to the churches and to the world. Specifically the challenge is whether it can so give expression to its theme, "Christ—the Hope of the World," that the Assembly does not merely speak about hope but actually gives hope to all who will listen to its witness.

There can be no doubt that this is a dangerous theme. The central committee could easily have found another less hard to handle. Yet it sometimes happens in the life of the church that a theme imposes itself and to reject it would be a desertion of duty. This is actually what has happened during this time of preparation for the Assembly. There are very real differences of opinion among us as to the nature and content of the Christian hope. As we struggle with this great theme, however, we are coming more and more to see that it is of the very essence of the Christian message itself. We are learning how badly the churches need to rediscover the great truth which the Christian hope enshrines. We are finding, too, that it sheds new light on all our other concerns in the ecumenical, international and social fields.

The Church an Incarnation of Hope

Our present-day world is a world of seemingly insoluble problems. We do not know how to establish peace among nations, how to attain an international social justice, or how to overcome the disunity of the church. Caught in such blind-alley situations we are in danger of becoming defeatists. It is just here that the gospel calls us to hope. It does not call us to a hope based on illusions about man and his nature, but to a hope in God who in Jesus Christ has once and for all proclaimed his victory and who gives us the certain promise of that Kingdom which is the fulfillment of his victory in and through his Son. That is the hope that saves us from a passive acceptance of the world as it is. It is because we have such a hope that we can and

must go on working for the attainment of goals that are seemingly impossible.

In the light of this hope it becomes clear that the very *raison d'être* of the church is to represent the new dynamic world of the Kingdom of God within the old essentially static world of human history. The church is meant to be the living incarnation of hope in a hopeless world, and to be that not only in its message but by the character and witness of its life. The gospel of hope, therefore, compels us forward toward a genuine renewal of the church, forward toward manifesting that in its very midst the tensions of this world are overcome, forward toward a missionary and evangelistic witness throughout the world in all areas of life, and forward toward the demonstration of its own essential unity. Thus there is an intrinsic connection between the central theme which the Evanston Assembly will consider and its subsidiary themes on church unity, evangelism, race relations, social order and international peace.

Let no one think, then, that this theme has been foisted on the Assembly by a group of theologians or that the discussion at the Assembly will take place in the rarified atmosphere of incomprehensible subtleties and abstract formulations. If we take our theme seriously we shall be dealing with the crucial issues in the life of the church, worldwide, national and local, as well as in the daily activities of individual Christians in the present-day world.

It will not of course be easy to arrive at a common message to the churches and to the world, for we not only use different national languages but we express ourselves in different spiritual idioms. On the other hand, we are no longer in the situation where each nation leads its own life in watertight separation from others, and we have learned increasingly that Christian truth is not a matter of nationality or culture. The Assembly will show whether we have learned the simple yet crucial first principle of ecumenical life, that where two or three are gathered together in the name of Christ, listening to him and only to him, there he will be among them, communicating his own word of hope.

UNICEF in the Flesh

By Margueritte Harmon Bro

ONE SUNNY MORNING I stopped in at the United States government rest house in Bandung, Java, to see how Ueng, the caretaker, and his family were getting on. Ueng was in a great state of agitation. His sons were ill; he and his wife had not slept for nights. The four-year-old was too weak to sit up. The two-year-old was crying his life away. I went to their quarters to investigate. Plainly the four-year-old, usually pert as a new penny, had dysentery. The droll gingerbread-boy two-year-old was in an agony of pain with what appeared to be an open ulcer, the size of a man's hand, right on his tailbone. He cried without ceasing. I piled the two children and Ueng into the car and took them to a little hospital.

It was thirty-six hours before I saw them again. The four-year-old, still pale, was going to live, thanks to sulpha. The two-year-old was well, running around the yard still shrieking but this time with laughter. His ulcer was healing. One shot of penicillin had cured his yaws. UNICEF was at work in the city.

Likewise in Borneo

Balikpapen is an oil city in East Borneo. The surrounding country has the desolate look of most oil country. The people are poorly nourished but ambitious. In the big government hospital I made rounds with the doctor. Since there are only a few over a thousand doctors for all of Indonesia's 80 million people, Borneo has very few doctors indeed and people travel a long way if they want hospital care. The children's wards were crowded, not to mention the segregated smallpox patients and the four children with leprosy. Government funds for medicine and maintenance are limited; there is no extra money to provide nourishing food for the children with tuberculosis, typhoid, yaws and so on. I looked into the shed kitchen.

"How on earth do children get well on this food?" I asked.

"They don't," said the doctor with a grin. "But look here." He led me to a huge storeroom. It was full of cases of powdered milk. UNICEF was at work in the city.

In Makassar, Celebes, I visited one of the best maternity hospitals in the whole of Indonesia. It is a training hospital for midwives. Girls with six years of elementary school come in for four years' training, then out for two years' supervised practical experience, then back to the hospital for two more years, after which they are licensed to deliver babies and give medical aid to children under one year. They are skillful in delivery, resourceful in emergencies. The hospital had just rounded out 10,000 births for four years. I saw the pregnancy care, the Wassermann routine, the eye care at birth. I saw also the limited facilities, the lack of an isolation ward, although there is always smallpox. There was no oxygen tank, no incubator. I saw malnutrition which was emaciation. I saw tiny children with pneumonia who must die before morning.

"Why aren't they given penicillin? Why don't the clinic babies get milk?"

The head nurse had the answer: "UNICEF has not been able to lend a hand yet."

The United Nations International Children's Emergency Fund was established on December 11, 1946, by the General Assembly, with one aim: to get aid to children. In form and procedure it is an international cooperative. Countries which need UNICEF aid ask for technical assistance—doctors, nurses, specialists in administration, medicine, milk, basic necessities—and then they match the aid dollar for dollar, or better—usually much better.

Take Indonesia. An Indonesian baby has a one-in-six chance of contracting yaws before he lives out his 26-year

life expectancy. The layman recognizes yaws as a mass of open sores not unlike the advanced skin lesions of syphilis, although yaws is not a venereal disease.

In Indonesia 12 million people are known to be infected with yaws. Around the beginning of 1950, UNICEF moved in on the problem. Their staff was small; their assistants and *mantris* (Indonesian male nurses) few and when hired had to be taken off other medical services; local doctors were vastly overworked already; the use of perfectly raw recruits set a bad medical precedent. But a tough job has to begin where it can.

Every Kind of Problem

There were administrative difficulties. Reports had to be written in English but competent assistants who knew English would not work for government salaries. Moreover, prompt reporting at the end of a long day was a new idea entailing a new habit. Often telegraphic connections with headquarters were broken and anyhow there was no provision for payment of telegrams. Supply lines were difficult. Too few jeeps to feed the penicillin to the out-stations. Roads through the jungles were poor. A special maintenance officer was necessary. There was pilfering by stevedores on ships and by carriers at the warehouses, and while the losses were not large against the amounts handled, they often occurred at disastrous times and places. For the *mantris* and drivers personal discipline was a new idea; they did not care for country trips under the blazing sun or in torrential rains. And the mud!

It was mid-1950 when the yaws program got under way with headquarters at Djogjakarta, center of conservative aristocratic Java. Laboratory equipment arrived late. Building construction was slow. Nevertheless, 256,788 individuals were examined, 33,724 treated in 1950. By March 1953, more than 3½ million persons had been examined and 600,000 cases treated, over two-thirds of them women and children. This leaves some 75 million still to be examined, of whom perhaps 10 million need treatment.

Certainly not all cases of yaws are cured by one shot of penicillin. But the average cost for medicine, laboratory, transport, equipment and professional care is about $1.57 per case, at least half of it paid by the local government. S. M. Keeny, director of UNICEF for southeast Asia, estimates that at the rate of 300,000 per year a 20-year job lies ahead; but Dr. Leimena, minister of health and a Christian, intends to add rapidly to the 23 teams now at work and to finish the job in less than 10 years.

Malaria and Agriculture

Add to the yaws program, assistance in malaria control. The World Health Organization estimates that 30 million Indonesians have malaria. Proportionately this is more malaria than is found in any other nation. Ten per cent of all deaths are due to malaria, with a much higher percentage among children. Malaria complicates all the rest of the country's problems, as seen in the relation of malaria to agricultural production. As yet there are few statistics on the DDT spray malaria program in Indonesia. But in near-by Pakistan a WHO team working in a heavily infected corner of Bengal—population 250,000—states at the end of one year: "The district agricultural officer reported an increase of 543 pounds of rice per acre for the year." When malaria vanished the people became stronger, worked harder, got better production. Likewise in Greece, following malaria control, "the average gross income of the local families practically doubled, the area cultivated increased by well over one-half." Because the campaign also rid the country of other insect pests along with mosquitoes, "milk yield of the cows went up as much as a fifth; the hens laid more eggs; typhoid and dysentery, being fly-borne diseases, were cut down."

Add to malaria control, the tuberculosis vaccination program. In Indonesia tuberculosis is the second most destructive disease, accounting for another 10 per cent of all deaths. Among infants, 95 per cent of those infected in their first year will die. A serum known as BCG has proved extremely useful. The total of BCG vaccinations for the world is nearing the 100-million mark and the brunt of the service has been carried by UNICEF and WHO. In Indonesia the UNICEF vaccination program has begun.

America Fails UNICEF

American Protestantism has no medical work in all Indonesia except for one small Seventh-Day Adventist hospital and American contributions to a Mennonite hospital. American Protestants have very little mission work of any kind in Indonesia. But we have UNICEF. Through UNICEF we speak as Christian citizens. Last year our Congress voted to continue in UNICEF if other nations contributed $2 to our $1. All the money came in—but ours. Just before Congress adjourned it finally appropriated the $9,814,000 it promised a year ago for UNICEF. But our congressmen and senators went home without authorizing a cent of expenditure for this purpose in the present (1953-54) budget. Our failure to make another contribution this year is a vote by the United States to abandon this help to children and their mothers.

This is a disgrace to our nation. Congress may meet in special session this fall, or it may not convene again until the second term opens in January. Meantime, while they are at home mending political fences, the congressmen should be approached by Christians who are outraged by this indifference to the children of the world. American Christians scarcely need chapter and verse, but there *is* something about inasmuch as we minister unto the least of these small ones who have yaws, tuberculosis, malaria, malnutrition, we minister unto—well, unto ourselves in this volatile family of nations. And unto Him. It is the Word of God which may become flesh and dwell among us.

Twilight Wings

IN this quiet hour of holiness
When gulls in silver flight
Come home as hushed as white-robed nuns
Along the nave of night,
Beneath the candle glow of stars
May every homing thing—
Bird and beast and man—find peace
In the shadow of Thy wing!

LESLIE SAVAGE CLARK.

BOOKS

Into All the World

A HISTORY OF CHRISTIANITY. *By Kenneth Scott Latourette. Harper, $9.50.*

AS A GIFT to signalize Prof. Latourette's retirement from active teaching this year, his friends ought to give him the largest and finest library globe they can find. To be sure, there are few who need it less than he, but there would be a singular appropriateness in such a gift. The outstanding and distinguishing characteristic of his *History of Christianity* is its global scope. The traditional and all but universal method of writing the history of Christianity has been, after taking account of its origin in the Near East, to treat it as an aspect of the history of central and western Europe and of North America, with incidental reference to "missions" in other areas. That is the way I myself have taught it nearly all my life.

The writers of general histories have adopted similar limits. "Ancient history" has meant Greece and Rome. "Medieval history" has meant Europe between the Danube and the English Channel (or the Irish Sea), with Mohammedan and Tartar invasions out of nowhere. "Modern history" has been more inclusive only because, and insofar as, the interests of the Western powers became more extensive. H. G. Wells surprised and rather shocked the professional historians by the amount of attention he devoted to nonclassical antiquity. It remained for Latourette to treat the history of Christianity globally. If he did not have a terrestrial globe before him as he wrote, certainly he had it in his mind's eye.

The author of this work is properly solicitous that it shall not be regarded as a condensation of his 7-volume *History of the Expansion of Christianity*—though, on the face of it, one would scarcely suspect this huge 1,500-page opus of being a condensation of anything. It is, in fact, much more comprehensive than the larger work which specialized on numerical and geographical expansion, for it takes account of all aspects of Christian history. Yet it was doubtless his prior interest in "expansion" that led to the broad view of the development of Christianity among all races and on all continents, with a just distribution of emphasis among them. Of course it remains true that people of the Western world, who make up the constituency for which the book is intended, are primarily interested in the stream of history through which they derive their own cultural heritage; but they will gain an improved perspective by being reminded, for example, that in the 13th century the major centers of the world's wealth, population and civilization were not in Christian Europe; and furthermore, the worldwide scope of political and cultural interrelations in recent years has made a global view of Christianity not only informative but imperative.

Latourette does not profess to view the history of Christianity with the dispassionate eye of a disinterested spectator. He is avowedly pro-Christian. "The exceeding greatness of the Power" is a phrase to which he frequently recurs, in headings and in the text. Christianity is not, for him, merely one of the world's great religions, a phenomenon to be explained by natural historical forces as a phase of the evolution of human culture. On the contrary, there is a "Power" working within it which is not explicable in terms of natural historical causation. While this is firmly and frequently avowed, as of the very essence of a philosophy of Christian history, such affirmations are for the most part confined to the occasional interpretative or summarizing chapters which mark the principal transitions from one section of the narrative to another.

The narrative itself is, in style, colorless and dry—doubtless intentionally so. With such a vast accumulation of detailed facts to present, the author evidently felt that his first, if not his sole, duty was to lay the facts before the reader in orderly sequence and with the least possible suggestion of any emotional reaction to them. Enthusiasm and indignation are alike suppressed. If he is pro-Christian, he is not discoverably pro any particular kind of Christianity. The impression produced is that at a good many points he was at considerable pains not to write like a Protestant, and especially not to write like a Baptist. While it is made clear that Christianity before Constantine triumphed "without arms or the support of the state," no emphasis is given to the revolutionary change which made the church coextensive with civil society by compulsion a little later. Nicene orthodoxy prevailed by a "slow and stormy process," but the compulsory nature of the process is not stressed. The persecution of heretics is touched upon lightly. Of the Inquisition, nothing is said more critical than that it became "perilously akin to fanaticism." (The author is not going to let anybody accuse him of fanaticism.) Many a shorter history gives a more adequate account of the Avignon period of the papacy, the great schism, the conciliar movement and the reforming councils.

There is insufficient appreciation of the positive values of the Renaissance. The very word "Renaissance" is considered an "evidence of pride." (But the term was not used before the 19th century to designate the period we know by that name, though Ficino spoke of the rebirth of Plato, Machiavelli said Rome had been reborn, and Vasari referred to the rebirth of painting and sculpture.) The St. Bartholomew's Day massacre is brushed off in four lines, in which there is room for the extenuation that "religion was by no means the only factor." The Revocation of the Edict of Nantes, with all its diabolical preliminaries (not including the dragonnades, which are not mentioned) and its disastrous consequences, gets five lines. Under Mary of England there were "a number of beheadings and burnings," but "the brief reign was punctuated with rebellions, and the spirit of the times regarded as normal the execution of the leaders." (There were, to be sure, the Northumberland and Wyatt affairs, which were actual rebellions, but the vast majority of Mary's victims were not charged with rebellion but with heresy. This is made clear in the sentences of the text that follow the words quoted.)

The Anabaptists are treated more fairly than they are in most histories. Scant justice is done to the "extremist" parties in Cromwell's time—e.g., the Levellers. John Lilburne was only "vain, quarrelsome, stubborn." Maybe he was—many champions of liberty have been stubborn and quarrelsome, and doubtless some of them vain—but he was much more than that. The significance of the Act of Uniformity (1660) is lost in minor details, and the Toleration Act (1689) and the rise of British nonconformity are similarly blurred. In general, the struggle for religious and civil liberty and the forces that operated for and against do not seem to get the clear delineation they ought to have.

Every author of a big book covering a vast field ends with a bushel of material left over for which he could not find room in his text. The citation of omissions is therefore scarcely a criticism. In the half-page on Jacopone da Todi there might have been mention of his poetry, for, even if he did not write all that is commonly ascribed to him, he was still probably the greatest religious poet of the 14th century. Robert Estienne, Protestant scholar-printer of Paris and Geneva, might rate a few lines. Certainly there ought to be some recognition of the splendid company of 16th century Spanish Reformers, all of whom became either martyrs or exiles—such men as Francisco do Enzinas, first translator of the New Testament from Greek into Spanish, friend and protégé of Melanchthon; Cipriano de Valera; whose name appears even now on the title page of the common Spanish version of the Bible; and Casiodoro de Reina, who actually made the translation which, only slightly revised, goes under Cipriano's name. The only one mentioned is Juan de Valdez, the least important in this connection though the most famous because of his place in Spanish secular literature; he spent most of his life in Naples and survived because no one knew he had Reforming ideas until after he was dead. Speaking of Spain, the author mentions Franco's restoration of Roman Catholic privileges but not the simultaneous and continuing suppression of Protestant liberties.

In his account of Christianity in the United States—which is not, on the whole, the strongest part of the book—the author speaks of "mass conversions." It seems to be a favorite phrase for he repeats it on

pages 1230 (four times), 1265, 1410 and 1411. The term is not well chosen, even to describe the waves of large-scale revivalism from Whitefield to Billy Graham. Even though "crowd psychology" played a part, the characteristic of American evangelism has been its call for individual decisions. "Mass conversion" is better illustrated by the expansion of Christianity into northern Europe.

The form of this book makes its use something of a problem. It is a great book as well as a big one, but it *is* big—and heavy, as I realize feelingly, having just finished reading it through from the first page to the last. Of course it is "valuable for reference," but it would be a shame to relegate it to the category of reference books. I make two suggestions, for what they may be worth: first, that an edition be issued in tw (or, better, three) volumes, to make it more practical as a textbook and more convenient for readers; second, that the more general chapters of introduction, "retrospect and prospect," summary and interpretation be lifted out and published separately for the benefit of readers who have not the fortitude to digest all the details, but who would welcome a broad conspectus of Christian history as seen by a scholar who, to a degree unique among church historians, has viewed it as a worldwide movement and who writes under an abiding conviction of "the exceeding greatness of the Power."

W. E. Garrison.

Books in Brief

What to Listen For in Music. *By Aaron Copland. New American Library (Mentor), 35 cents.* A new, convenient and cheap (but complete) edition of a 1939 classic, by an eminent composer, designed to serve as a popular guide to the understanding and enjoyment of good music. The things to listen for are rhythm, melody, harmony, tone color, and structural form. The book is a help to the appreciation not only of the older music but also of some of the newer music, which is better than it sounds to the untutored ear.

Uncle Sam's Uncle Josh, or Josh Billings on Practically Everything. *By Donald Day. Little, Brown, $4.00* Josh Billings (*né* Henry W. Shaw) was one of America's early professional humorists, and also one of the inventors of the journalistic "column." He flourished during and after the Civil War. Part of his fame was due to Lincoln's high estimate of his humor and of his knowledge of human nature. His writing was a blend of homely sense, picturesque language and bad spelling. In making this compilation of selections, Mr. Day has Websterized the spelling. That may have been a mistake. The stuff is not as funny as I thought Josh Billings was. But humor has its periods and fashions, and perhaps much of the laughter has evaporated with the years. I looked in vain for my favorite among Josh Billings' sayings, a wise rather than a humorous one that has many figurative and analogical applications. "I hev obsarved," he said, "that when a man hez wunce rode fast, he never wants tu ride slow enny more."

Redwood, and Other Poems. *By Vincent Godfrey Burns. New World Books, Washington, D.C., $5.00.* Vincent Burns is a lyrical soul with a sensitive mind for fresh ideas, a sensitive heart for humanity's griefs and joys, and a sensitive ear and eye for the beauty of the world. He has been going to and fro over the country lecturing and reading his poems. The impression and influence must, I am sure, have been thoroughly good. His verse is in all sorts of forms, free and conventional, but always intelligible.

W. E. G.

CORRESPONDENCE

Fear—and Hope

SIR: Niebuhr's analysis of "The Christian Witness in a Secular Age" is all right as far as it goes, but it doesn't go far enough. He states that communism's most dangerous "aggressiveness" is compounded of "monstrous power lusts and illusory heavenly visions." But what about the element of fear? Albert Einstein said in an interview recently, "It seems to me that the Russian conduct is induced by defensive rather than offensive motives." If that is true then the Christian witness in this country may yet become "a light to the Gentiles," "for the healing of the nations."

True Christian witness has always contained an element of hope. It is this element of hope that one fails to find in Prof. Niebuhr's otherwise excellent article.

Vance Geier.

Little Farms E. & R. Church,
New Orleans, La.

Group Morality

SIR: One cannot live with Reinhold Niebuhr's theology without growing constantly more aware of the depth and vitality of his insights, and finding that one is unexpectedly quoting him. Yet in the article "The Christian Witness in a Secular Age" (July 22) which so compactly summarizes the thought of a lifetime, one point recurs which I have never found easy to accept: "Groups are only indirectly related to the Kingdom of God . . . as they are incapable of emulating the 'love of Christ' and sacrificing themselves for the good of the whole." Clearly this matter is important for any Christian concerned with politics, economics and social reform.

Niebuhr has taught us to notice the group egoism and thrusts for power which underlie the professedly universal and idealistic motives of every group. "Harmonies between groups" will always be largely a balance of power, striving at best for approximate justice. The Kingdom of God does not come by social blueprints. But these same things must be said also about the egoism and power-seeking of individuals. Groups, like individuals, are "at once righteous and sinful." The labor union which sacrifices its interest to that of the nation in wartime, surrenders its ego and reasserts it vicariously, exactly as does the individual volunteer. The American nation, in using the Boxer indemnity to rebuild Chinese colleges, showed the same mixture of uneasy conscience and personal advantage, of culturally limited imagination and genuine "Christian love," as does a banker who builds a church.

Of course, no group has a will, a motive, or a self-consciousness as distinct as those of individuals. It was the heresy of nazism to give the group mind ultimate significance. Yet the "group mind" does exist, and influences the minds of all its members. But Niebuhr, reacting against liberal idealism, has often ascribed to the group only its collective interest and its will to power. Here he seems to me to capitulate to the tradition of Schopenhauer and dialectical materialism, which he ably subordinates to the Christian insights where the sin of men as individuals is involved. Just as the old Adam and the new struggle within each man, so Babel and the New Jerusalem are present in every city, and most of all within historic Jerusalem and the partly redeemed community of the church.

These things Niebuhr fully realizes, except perhaps in certain contexts. One crucial issue is whether it is possible to modify and "redeem" the mind and will of a group, or whether a Christian is driven only to mediating between struggling groups. This is a crucial issue between Niebuhr and pacifists. The "redemption" of groups is slower and more fragmentary than the redemption of individuals. But the experiences of the "Haystack" fellowship of Samuel J. Mills, of the early Jesuits and other rare cases, seem to show that potentially this redemption can reach the same degree with groups as with individuals. Both can become momentarily loving and self-sacrificing, though only by grace.

The relationship of individual to group is obviously a complicating factor. An unselfish diplomat must sometimes be all the more zealous for the people of his nation and their collective self-interest. But the same dissociation would justify a man who saw a realistic opportunity to act alone to modify the mind of his own group. Here vocational pacifists can draw strength from Niebuhr. For he has shown us that the

limited and partial goodness which is all that can be hoped from social decisions or from the group mind does not excuse us from the absolute choice between shades of evil. Imperialism is of several shades, wars are of varying heats, and a nation has many moods. No one has done more to modify the group mind on these points than the vocational commitment of our beloved professor of Christian ethics.

Wellesley College, HUGH BARBOUR.
Wellesley, Mass.

Strengthening Niebuhr

SIR: I have long respected Reinhold Niebuhr's social gospel and the empirical theology implicit in it. However, it often seems impossible to relate his expressed theology similarly. Furthermore, his statements in support of his theology in the article "The Christian Witness in a Secular Age" reflect little of the precision to be found in his analysis of social issues. This laxity asserts itself baldly.

He begins by claiming "that a world view, usually defined as scientific, is discredited in its interpretation of the human situation by contemporary events." But can we have a world view which is not genuinely scientific and yet understand the human situation and contemporary events? Such an eminent psychiatrist as Franz Alexander discusses the present era in his book *The Age of Unreason*. But he understands it as such, an age of unreason, only because of a scientific world view. Is it not more nearly true that any traditional religion, isolated from modern science, has no chance to understand or redeem modern man? Niebuhr scoffs at those who "prate" endlessly about the "dignity of man." "They rob him of his dignity," he concludes. Yet might not Niebuhr himself be robbing man of his dignity by his repetitious focusing on man's sinfulness? If a man is robbed of his dignity is it by prating about it—or by our failure to show confidence in man's capacity to attain dignity?

He then goes on to state that "the essentials of the Christian faith cannot be proved." But a few paragraphs later he emphasizes that the Christian life is one in which the self can live in "love, joy and peace." That is, "to be so free of anxieties as to enter creatively into the lives of others." It seems clear that for Niebuhr "love, joy and peace" are of the essence of Christianity. And have not modern psychology and anthropology proved conclusively that empirically observable relationships condition our tendency to love or not love—and that our understanding of these conditions helps us to generate love where hostility existed before?

Furthermore, has not religion itself been assisted in the better understanding of love in the objective approach of psychiatry?

The final objection is to his statement that there is "no guarantee in any theology . . . against . . . justifying the self and its interests." Granting the general truth of this statement, is it not, however, a matter of historical fact that those theologies which have embraced the scientific discipline of modern psychology have developed a better understanding of the "self and its interests" than those theologies dependent upon revelation, and tradition from a prescientific era, for their insights? It seems that an indispensable step in overcoming "self-interest" is self-understanding. Would Dr. Niebuhr suggest that a theology essentially based on unscientific elements could serve as well to produce self-understanding as one that takes into consideration the observable and demonstrable findings of modern psychology?

Dr. Niebuhr has already set such a high standard of consistency and objectivity in his valuable discussions of social and political issues that the apparently loose and contradictory theological elements in this article need to be challenged. I am so grateful for his many solid contributions to religion that this most recent article needs to be strengthened by a rigorous criticism.

EMERALD L. OLSON.
Community Church,
Manhattan Beach, Calif.

Friend in India

SIR: We would endorse every thought and word of Dr. Fosdick in his letter to The Christian Century May 27. Many of us have found rich fellowship in the Wider Quaker Fellowship. Likewise here in India several of us are finding an even more thrilling adventure in spiritual fellowship in the Fellowship of the Friends of Truth, wherein spiritual Hindus, Muslims, Christians and members of other religions may find strengthening fellowship with one another. Some of us believe that these new outreaches in spiritual fellowship are among the most significant movements found in the world today.

All those interested in the Fellowship of the Friends of Truth may write to its secretary, Mr. S. K. George, G. S. College, Wardha, India.

RALPH R. KEITHAHN.
Gandhi Gram, Ambathurali, India.

Official Answers

SIR: Charles R. Andrews might have eased his theological high blood pressure ("Low Blows at High Anglicans," July 29) if instead of taking the comments and arguments of "green young men" he had turned to the official formularies of the Protestant Episcopal Church for knowledge of what the Anglican communion teaches. In the Book of Common Prayer may be found precise statements concerning the place of Holy Scripture and of tradition; of the nature of the church; and the basic historic position in regard to apostolic succession.

At ordination to the diaconate, to the priesthood and to the episcopate, each time the candidate is asked, "Are you persuaded that the Holy Scriptures contain all doctrine required as necessary for eternal salvation through faith in Jesus Christ?" Priests and bishops are ordered "to teach or maintain nothing . . . but that which . . . may be concluded and proved by the same." Of the traditions of the church, it is said, "It is not necessary that traditions and ceremonies be in all places one or utterly alike . . . so that nothing be ordained against God's Word."

In the Office of Instruction we teach each child to answer the question, "What is the church?" in this phrase: "The church is the Body of which Jesus Christ is the Head and all baptized people are the members." As to the ministry, the Preface to our Ordinal simply makes a statement: "It is evident unto all men diligently reading Holy Scripture and ancient authors that from the apostles' time there have been these orders of ministers in Christ's church —bishops, priests and deacons."

It is regrettable that The Christian Century would publish an article so given to a false impression of what the Episcopal Church teaches. One does not judge a church by the comments of its young seminarians, but by its official statements. From time to time The Christian Century exhibits its displeasure and lack of sympathy with the position of the Anglican communion. The cause of ecumenicity is not harmed by disagreements, but it is seriously wounded by lack of charity.

FREDERICK J. WARNECKE,
Bethlehem, Pa. Bishop Coadjutor.

Prof. Ward's Denial

SIR: I have just learned that I was named in the Oxnam hearing before the un-American committee as one of two Methodist clergymen declared in previous secret testimony to have been "active members of the Communist party." I have written the *New York Times* which ran this story as follows:

"Such testimony is completely false. I am not and never have been a member of any political party.

"My judgments and actions concerning political and economic issues are derived from the basic ethical principles of the religion of Jesus of which I am minister and teacher.

"At the beginning of this ministry I made the decision that it required complete independence of all political parties and I have never deviated from this position." HARRY F. WARD.

In the Canadian backwoods.

'Century' Ready to Go

SIR: We want to send our old Christian Century magazines (for the past three years) to some library or person who would like them. We got a package all ready, planning to send it to a political science library in a university in India, and then learned that it was overweight. It weighs some 20 lbs. and is all ready to go somewhere.

SARAH B. (MRS. THEODORE) HUNT.
1810 Laurel Drive,
Columbus, Ind.

NEWS of the CHRISTIAN WORLD

Britain Aroused By Accident Rate

Churches Are Convinced Selfishness Is at Root of Highway Toll—Clergy Shortage Faces Methodism

LONDON, July 30.—The Archbishop of York advocates a drastic remedy for the mounting traffic toll in Britain. He would have authorities take away his car from every motorist convicted of driving under the influence of drink. The churches are deeply concerned over the problem, for they are convinced that the root cause of traffic accidents is selfishness, expressed in speeding and discourtesy. Statistics reveal that more people are being killed and injured on the highways than in air raids during the war. One child is killed or maimed every 15 minutes. Annual cost of road accidents is estimated at over $300 million. The blame seems to lie with all categories of highway users. For instance, refusal of pedestrians to use official crossings accounts for around 6,000 accidents a year. The child on a bicycle is another potential danger. Registration and training of cyclists are being urged.

Methodists Perturbed by Clergy Shortage

Like all church assemblies nowadays, the Methodist Conference at its recent session expressed itself as "seriously perturbed" at the marked manpower shortage in its clerical ranks. Each year the Methodist Church must have 115 men to fill gaps caused by death and retirement. This year only 63 men were ordained; next year there will be 52. Of 102 who offered themselves for the ministry this year, only 87 were recommended for training. Methodism looks to its private boarding schools as a possible recruiting ground for its ministry. But it is said that parents are not as keen as formerly for their sons to become ministers, and some of them have asked headmasters not to encourage their sons in that direction.

Weatherhead Urges Caution On Faith Healing

Addressing the Methodist Conference, Leslie Weatherhead pleaded for wise handling of the various "faith healing" ministries which periodically erupt in the life of the church. He asked for close cooperation with the medical profession and less extravagant claims by the "healers." Later, at the British Medical Association meetings at Cardiff, Dean Glyn Simon of Llandaff said that cooperation of physicians with the clergy is particularly valuable in psychiatry, a branch of medical science that is still in its infancy. "Man is a complex being," he said. "There are many ways by which he can be understood and helped, and no science has a monopoly in human welfare."

Theological Societies Hold Summer Conferences

The liveliness of theological studies in this country is clear from the various conferences of serious students in the field which gather in the summer. At Cambridge there have been three such conferences with which this correspondent has had some contact, conducted by the Society for Old Testament Study, the Society for the Study of Theology, and the Evangelical Fellowship for Theological Literature. The first two are ecumenical, the last chiefly Anglican. The Old Testament group has a long and distinguished tradition. The other two are newer. Both concerned themselves this summer with a study of the Holy Spirit in history and in the Scriptures. The realization that their pronouncements and decisions might have an effect on the church's ecumenical life tended to make for excessive caution in all these discussions—as if what may be said at Evanston in 1954 will transmogrify the word of life and shatter the church.

'Keswick' Features Personal Religion

Again this year thousands gathered for the annual "Keswick" convention at the little town of that name in the lake district. Run on "personal holiness" lines, Keswick has as its watchwords Bible reading, renewal and dedication. A sign of the vigor of the intervarsity fellowship in Britain's student world was the presence of 400 of its members at the convention. The high point of this year's assembly was the missionary meeting, attended by hundreds of missionaries from the denominational and independent societies. One observer noted that it was only at this missionary meeting that the tensions of the outside world crept into Keswick's concentration on personal religion, a concentration which is its great strength.

Britain Welcomes Armistice, But Is Puzzled

The prospect of an autumn without fighting in Korea has acted as a warming and hopeful stimulant to our thinking on international relations. About 1,000 British prisoners of war are to be released. No one is prepared to prophesy whether the armistice is a prelude to peace. Korea has always been a "distant prospect" to Britons. They find Pres. Rhee an enigma, but realize that one thing about him is clear: he cannot be trampled on in the outmoded manner of a strong imperialism. If British opinion finds American policy in the Far East somewhat baffling, it is ready to admit that "the Americans know more about it than we do." Humility of this kind perhaps indicates recognition of our "second-fiddle" role in international politics.

And So Forth

Associated Portland Cement, one of Britain's largest commercial enterprises, has suggested that business firms contribute 10 per cent of staff welfare allocations to the support of clergy and ministers as a recognition of their place in the national life.

The Archbishop of Canterbury is following up the religious impact of the coronation service by addressing a series of employers' meetings in industrial centers.

In September and October Bernard Canter, editor of the *Friend*, will visit Quaker meetings from coast to coast in the U.S.

CECIL NORTHCOTT.

Public Schools Reject a Grant

Los Angeles Action Termed by Hutchins an Implied Criticism of Ford Foundation as Leftist

LOS ANGELES, Aug. 4.—This city's public schools are again in the midst of a controversy, this time as a result of the board of education's 5-1 vote on July 13 to drop a $335,000 Ford Foundation teacher training project scheduled to be launched a week thence. The rejection by such a majority was a surprise, although it had been known that two women board members were opposed to the plan. Supt. Alexander J. Stoddard expressed his "intense disappointment" at the action; he had seen in the experiment at least a partial answer to the serious problem of teacher shortage. It called for recruiting teachers and giving them on-the-job classroom training under the supervision of the two local universities and Los Angeles State College.

Sees Implied Criticism Of Foundation

Pres. Clarence H. Faust of the Fund for the Advancement of Education (established by the Ford Foundation) voiced his disappointment at the board's action. More outspoken was Robert M. Hutchins, associate director of the foundation, who saw in the rejection an implied criticism of the foundation as a "leftist" organization. Said Dr. Hutchins: "One wonders whether the real problem of education in Los Angeles is not that of recapturing the schools from the crackpots, from the small but vocal and highly organized minorities which are imposing their prejudices on the children of this city." Several board members replied, declaring that Dr. Hutchins had stated the issue incorrectly. The real factors involved, they said, were lack of time to get the project going and its failure to make adequate provision for delegation of responsibility and choice of personnel.

50,000 Boy Scouts Attend Third Jamboree

The third Boy Scout jamboree brought 50,000 boys to Irvine ranch near Newport Beach in July. The affair was a marvel of organization and precision. When the boys went swimming in the ocean, they were protected by lifeguards in helicopters and in patrol boats. The jamboree bank handled $850,000 and the camp post office took care of 600,000 pieces of mail. On Sunday July 19, separate daytime worship services were held for scouts of each of the major faiths and denominations. Largest of these services was the united Protestant meeting led by Robert A. Uphoff, Richland, Wash., minister. Episcopal Bishop Stephen Bayne, Jr., of Olympia, Wash., who addressed the evening religious convocation, described the daytime Protestant service as "the greatest of its kind ever held in America." Other speakers at the convocation, which had as its theme "My duty to God," were Msgr. George M. Dowd, national director of the Catholic committee on scouting; Pres. Nor-

man Salit of the Synagogue Council of America; and Elbert R. Curtis, superintendent of the Latter-Day Saints' young men's mutual improvement association. The convocation was held in a mammoth natural amphitheater.

Commencement Speaker Warns On 'American Fascism'

Most outspoken of the many notable commencement addresses given at southern California colleges and universities in June was probably that delivered at Pomona College by Theodore M. Greene of Yale University. In the course of his message on "Our Culture and Its Freedoms," Dr. Greene denounced the current attacks on freedom in the United States. He characterized such attacks as signs of a growing "American fascism" whose principles and methods are "unscientific, un-American, un-Christian and uncultured."

Southern California Woman Named Ambassador

Southern California is gratified at the nomination of Frances E. Willis of Redlands as ambassador to Switzerland. Miss Willis' appointment is notable for at least two reasons: she is the first career woman to be promoted to a top post by the state department in many years, and she will be serving in a country where women do not have the vote. She joined the department in 1927 and has held important diplomatic posts, serving at various times in Spain, Great Britain and Finland.

And So Forth

A number of eminent physicians, ministers, jurists and educators provided leadership for the fourth session of the institute of scientific studies for the prevention of alcoholism, sponsored by the National Committee for the Prevention of Alcoholism at Loma Linda July 13-24.

Among the leaders of the 19th annual institute of international relations sponsored by the American Friends Service Committee at Whittier College June 29-July 5 were S. S. Nehru, international lawyer and cousin of India's prime minister, and his wife, an Indian social worker, Red Cross executive and leader of women's activities. Theme of the institute was "Asia and the West."

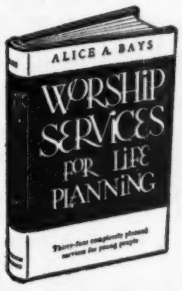
Southern California mourns the death on June 7, at New London, Conn., of Willsie Martin, retired pastor of Wilshire Methodist Church here.

Norris Póulson began his work as Los Angeles' new mayor July 1. Elected mainly because of his stand on the city's controversial public housing program, he is already attempting to work out what he calls a "satisfactory solution."

Pres. George N. Reeves of Chapman College here has announced the appointment of Rev. William Learned of Sun Valley, Calif., as head of the school's department of religion. Another member of that department, Guy M. Davis, Jr., is traveling and studying in the Near East. During the coming year he will lecture extensively on religious and political topics connected with his travel and research.

Raymond Irving Lindquist, pastor of First Presbyterian Church, Orange, N. J., has been called to succeed Louis H. Evans as minister of First Presbyterian Church, Hollywood. MILDRED W. CRANSTON.

Inspiration and *Aids* ...for Worship Planning



Worship Services for Life Planning

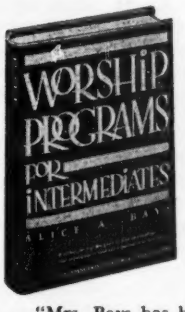
ALICE A. BAYS

"Thirty-three completely planned services for young people . . . interesting and helpful . . . stimulating and challenging. Here will be found suggested music, prayers, poems and stories. There are five divisions of topical materials dealing with themes which . . . challenge our youth: selecting a vocation; building a better world; living as brothers; seeking worthy goals; and eight special day programs. All are well arranged."—*Christian Evangelist* **$2.50**

Great Art and Children's Worship

JEAN LOUISE SMITH

"More books of the quality of this one are needed. It contains a most helpful chapter on 'Choosing and Analyzing Art for Children,' 24 complete programs centered around specific art masterpieces which are reproduced in full-page size, and a list of sources for suitable pictures. Any leader of Juniors or Intermediates will find valuable help here."—*Review and Expositor* **$2.50**



Worship Programs for Intermediates

ALICE A. BAYS

"Mrs. Bays has both a working knowledge of the teen-age mind and an enlightened understanding of the principles of worship. The programs contain a variety of well selected materials, are fresh in content and not too unconventional in form, and each is directed to a specific end."—*Christian Century* **$2**

The Teakwood Pulpit

And Other Stories for Junior Worship

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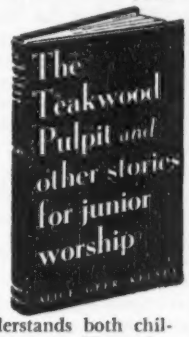

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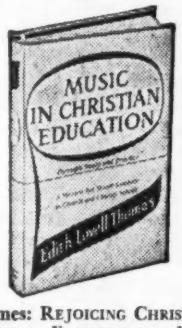

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To Erase Pulpit 'Crime' Provision

West Germany Takes Steps to Remove from Criminal Law Paragraph Used to Hamper Church

BETHEL-BIELEFELD, BRITISH ZONE, GERMANY, July 20.—A bill to abolish from West Germany's criminal law the so-called "pulpit paragraph" has passed a second reading in the Bonn parliament. Its final passage, on the third reading, is assured. This relic of the days of Bismarck was used by the nazis in their fight against the church. It provided for imprisonment of ministers who in executing their office discussed state matters or distributed pamphlets "in a manner dangerous to public peace."

Proposes Temporary Housing For Refugees

Eugen Gerstenmaier, Protestant leader and a member of the Bonn parliament, has drafted a plan for short-term housing of refugees here who are able to work. He has submitted the plan to the European Council's refugee committee and had it published in the government's official bulletin. It calls for construction of 20,000 prefabricated houses near industries which offer job opportunities. After the refugees have been assimilated into community life, the houses would be given over to pensioners and similar groups of people. It is being suggested that a board be set up to supervise the project. On it would be representatives of the West German government and of those foreign governments and organizations which would help finance the construction.

Discuss New Church Order On Marriage

At a recent round-table conference sponsored by the Lower Saxony Evangelical Academy at Hannover, several hundred church members discussed the new order on marriage adopted by the April General Synod of the United Evangelical Lutheran Church in Germany. In the discussion which followed presentation of their own views by a pastor, a lawyer, a physician and a housewife, it was agreed that the synod's stand on the subject needs to be spelled out in more specific terms. The new order says that pastors "as a rule" are not to perform the marriage ceremony for divorced persons, but then it goes on to say that in cases of "individual hardship or merit" they may disregard the prohibition. It would seem that the decision after all is to be left up to the pastors themselves. It was pointed out in the discussion that if the synod's contention that marriage is a divine institution and therefore indissoluble is again to become an integral element in church rules, young people must be given better preparation for marriage than is now the case.

Hamburg Awards 1953 Goethe Prize to Berggrav

In a ceremony at Hamburg University last month, Bishop Eivind Berggrav, until recently primate of the Church of Norway, was awarded the Hanseatic Goethe prize for 1953. Pres. Snell of the university made the award, lauding the bishop as a protagonist of the Christian faith's mission and task in public life, as a Christian adviser of his people and as a leader in ecumenical Christendom. In response, Bishop Berggrav said he interpreted the honor as approval of the goal toward which he is working—relaxation of the troubled atmosphere of Europe, particularly in the northern area. Then, in a formal lecture, he called for renewed recognition of the religious sources of justice. He pointed out that the U.S. Bill of Rights, adopted in the 18th century, accepted the divine source of such rights as a matter of course, but the 20th century's U.N. Declaration on Human Rights at first attributed those rights to nature, then dropped any effort to define their source. "Without recognition of something holy there can be no justice," the bishop said. "As conscience is not merely the voice inside an individual, but the voice of the 'above,' so justice can exist only by means of such an 'above.'"

German Pastors Who Were P.O.W.'s Seek Unity

For the second time since their return from British prisoner of war camps, German camp pastors met recently for a five-day conference at the Hofgeismar Evangelical Academy near Kassel. Main topic for discussion was the need for closer unity among the denominations—Lutheran, United and Reformed—represented in the Evangelical Church in Germany. It was apparent that the pastors regretted that the unity which existed as a matter of course among prisoners in the camps could not be taken over easily into the Evangelical Church with its many denominational problems. A particularly ecumenical note was contributed by the presence of Birger Forell, the Swedish pastor who proved a friend and helper to the German prisoners in England. He gave a talk on his present work among refugees in West Germany, and urged congregations to help those refugees "beyond the legally prescribed minimum." A number of the pastors at Hofgeismar were men who started their divinity studies at the theological seminary conducted for P.O.W.'s at Norton camp in England and have since become curates or been ordained.

'Martin Luther' to Get German Release

"Martin Luther," the film produced in Germany through the cooperation of German and American motion picture interests and financed by U.S. Lutherans, is being fitted with a sound track in German. Although no date has been set for its release, several German distributors have indicated their interest in sponsoring its commercial showing. At first, German churchmen were reluctant to give all-out approval to the production. However, those who have seen it in its completed form are enthusiastic about it. The Evangelical film bureau, which has charge of church-movie relations, hails it as an "overwhelming success." Writes Pastor Hess, who heads the bureau: "It does not just skim the surface; it gets down to the very 'soul roots' of Luther's struggle." Theological adviser for the production was Pastor Heinemann of Frankfurt, a former Catholic priest.

FOCKO LÜPSEN.

Disciples Launch Ecumenical Plan

Yearlong Program to Promote Larger Christian Witness Is Headed by Robert Tobias

INDIANAPOLIS, Aug. 3.—To make church members more acutely aware of the obligations and opportunities of a Christian witness larger than denominational concerns, Disciples of Christ have established a committee on ecumenical fellowship and service. Robert Tobias, who has represented the Disciples at World Council of Churches headquarters in Geneva, Switzerland, for the past eight years, has been appointed director of the program. Through the coming year he will interpret the ecumenical concern at university and seminary centers, at conventions and ministers' meetings and at interdenominational gatherings. He will also help produce literature in the field of the committee's interest. The program will be administered from the Disciples' headquarters here.

Indiana Methodists Speak Out For Bishop Oxnam

In one meeting after another during recent weeks, Indiana Methodists have made clear their support of Bishop G. Bromley Oxnam as he has refused to stand mute before insinuations and charges leveled at him by congressional committees and committee members investigating "communistic influences" in the churches. Typical was the statement of the Indiana Methodist conference at its annual meeting in Bloomington: "We specifically believe that Bishop G. Bromley Oxnam has been unjustly and falsely accused by Rep. Donald L. Jackson . . . of having served God on Sunday and the Communist front the balance of the week." At a radio forum originating in Indianapolis, a "Bible" minister and an attorney upheld the McCarthy-Matthews point of view on communism in the churches, while prominent officials of Methodist state and Disciples national bodies upheld the position taken by Pres. Eisenhower on this matter. No television or radio station in Indianapolis carried the broadcasts from the hearing at which Bishop Oxnam testified before the Velde investigating committee. After the hearing, newscasters did cite significant portions of Bishop Oxnam's testimony. The daily press was more "selective"; one newspaper editorial expressed regret that the bishop showed no "repentance."

Missouri Synod Lutherans Consider Human Relations

Valparaiso University at Valparaiso was host last week to the fourth annual institute on human relations sponsored by Lutheran (Missouri Synod) societies for better human relations in St. Louis and Chicago. A dramatization featured the progress made in the Lutheran Church—Missouri Synod through the past quarter-century by the race integration movement led by Andrew Schulze, Chicago pastor. The keynote address was given by Martin Scharleman, former airforce chaplain now on the faculty of Concordia Theological Seminary, St.

Louis. Henry F. Wind, newly appointed executive secretary of the Lutheran Church —Missouri Synod Board of Social Welfare, spoke at the institute banquet. From the program features and from the demonstrations of visual aids which have been prepared for use throughout the church, it was clear to observers that Missouri Synod leaders mean business in their social welfare program.

Mennonites Organize Local Disaster Relief Units

Mennonites of northern Indiana have set up at Goshen a local unit of a churchwide disaster relief organization. It is an outgrowth of work done by Mennonites at Flint, Mich., after the recent tornado there. For several weeks an average of 20 Mennonite laymen from northern Indiana and Ohio helped in rehabilitation of the devastated area. It is expected that many units similar to the one at Goshen will be set up on a congregational level in the area.

Laud Race Stand of Hotels, Not of Churches

Indianapolis' hotels and hospitals were commended for "significant gains" in racial and religious tolerance during the past year in a report on civil rights published recently by the American Jewish Congress and the National Association for the Advancement of Colored People. But the report charged the city's churches with "unreasoning bias" in this regard. Factors in bringing about the change in the hospitals and hotels were attitudes of the Indianapolis convention bureau and the state hotel association, and discussion which followed a report that the National Council of Churches would not consider establishing headquarters in this city because of segregation practices in local hotels. A survey of the churches is said to have revealed that at least 23 are unwilling to accept persons of all races.

And So Forth

At their recent General Conference in Huntington, the United Brethren in Christ voted to merge their three publications into a weekly to be known as the *United Brethren.*

T. W. Nakarai, Butler University's distinguished Old Testament scholar, who is of Japanese descent, is visiting the Near East. Shortly before his departure he was admitted to U.S. citizenship.

Methodist missionaries from all over the world met on the campus of DePauw University at Greencastle in June for the denomination's eighth annual assembly of new and furloughed missionaries. Some 75 were newly commissioned men and women about to sail for their first assignments abroad. Also present were 54 young "crusade scholars" from abroad who are spending from two to three years in the U.S. in postgraduate leadership training.

Six thousand Negroes from the U.S., Canada and Mexico attended the 49th annual session of the National Baptist Convention's Sunday school and young people's union held here in June.

The fifth national conference on Christian education sponsored by the Evangelical and Reformed Church drew 3,000 delegates to the Purdue University campus at Lafayette late in June.

GEORGE W. BUCKNER, JR.

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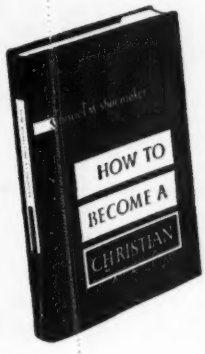

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Negro Church in St. Louis Rebuilt

Efforts of 2,000 Members, Aided by a Presbyterian Layman, Produce Beautiful Sanctuary

ST. LOUIS, Mo., Aug. 4.—An old midtown Negro Methodist church in this city is finishing a reconstruction job at a cost of $100,000, half of which is being paid by a white Presbyterian layman. Metropolitan A.M.E. Zion Church at Garrison and Lucas avenues has been transformed into one of the most beautiful churches in the city. The congregation of 2,000 raised half the money; the rest was donated through a trust fund established by Joseph Sunnen, a member of Ladue Chapel, Presbyterian church in a fashionable western suburb. A soft-spoken man distinguished for his modest habits, Sunnen made a fortune manufacturing precision instruments.

Termites' Activity Leads To Renewal

Sunnen became interested in Metropolitan church a decade ago, but the work of rebuilding the old stone structure did not begin until 1949, when it was discovered that termites were eating away the woodwork. William A. Cooper, the pastor, called on Sunnen for advice. They spent several days examining the building. Sunnen said he was not interested in helping with a patchwork job, but that if a major job of reconstruction were undertaken he would pay half the cost. He engaged an architect, and the actual work was started in August. At the same time the congregation launched a drive to raise its share of the money. Among major items in the rehabilitation were: carpentry, $18,000; a new heating plant, $20,000; new floors, $7,000; resetting of a beautiful art glass window, $2,800; a new organ, $3,700. A modern kitchen has been installed. A chapel, named for Sunnen, has been added, and a portrait of the benefactor hung on one of its walls. It was painted by the pastor, whose work has been shown in several cities and colleges.

Civil War Launched Original Church

This correspondent was a member of the white Methodist congregation that built the church in 1912, and was present when Bishop William A. Quayle dedicated it. But the neighborhood was changing so fast that only two years later the church was sold to the Negro group. Union Methodist Church, the original congregation, was founded in 1862 for the benefit of Methodist Union sympathizers (most members of that denomination in St. Louis sided with the Confederacy). The Stars and Stripes, a gift from Boston abolitionists, flew over the downtown church throughout the Civil War, and every member was required to take an oath of allegiance to the Union. The next Union Church building, a few blocks farther west, was sold on July 8 of this year to a Pentecostal group. This big stone church was built in 1885 by First Congregational Church and sold to the Methodists in 1915. Last fall Union merged with Christ Methodist to form a new Union Church in the southwest part of the city. The $85,000 from the sale of the old property will help build a new sanctuary.

St. Louis Disciples In Revival

Webster Groves Christian Church has started work on its new $500,000 building on the Westborough country club grounds. A strike in the building trades, however, may delay progress. This farsighted congregation bought three acres in 1946 for $22,500. Today the ground could not be bought at any price. There will be ample room for church expansion, besides parking for 150 cars. The national body of Disciples deserves credit for a first assist in this case: the Webster Groves congregation was granted a $125,000 loan from the Board of Church Extension. After 20 years of virtually standing still, the Disciples of St. Louis are on the march. Their council, representing 22 churches and headed by William Elbert Starn, is one of the best managed of such groups in this area. It first set up shop in 1888 with a capital of $15 contributed by 10 Disciples laymen. Last year it received $40,000. In addition to the Webster Groves church, the Disciples are erecting new buildings in Affton and on Watson terrace, both in southwest St. Louis. Compton Heights, also on the south side, is another new church. Others are planned.

From Journalism To Ministry

Roy L. Schaffer, for 14 years secretary to the managing editor of the *St. Louis Post-Dispatch*, is the new rector of Trinity Episcopal Church in St. Charles, Mo. This old parish had been without a rector for 26 years. Schaffer, aged 39 and the father of five children, was ordained to the priesthood in June. He is now official head of a parish he has been serving for two years. During that time he built a house for his family and led the men of the congregation in rebuilding the church. He prepared for orders at Eden Theological Seminary, (Evangelical and Reformed) in suburban Webster Groves.

And So Forth

St. Peter's Evangelical and Reformed Church, now 110 years old, has sent its 23rd member into full-time Christian service. He is Fred Ochs, Jr., who was ordained to the ministry in June.

Emmanuel Gitlin has resigned as associate minister of St. John's Methodist Church to take a job teaching New Testament at the University of North Carolina, one of the few state-supported universities with a full department of religion. Gitlin holds B.D. and Ph.D. degrees.

Edward D. Auchard has resigned after four years as pastor of Grace Presbyterian Church here to go to First Presbyterian Church, Pontiac, Mich.

For the second time, Bishop William Scarlett heads the St. Louis ministerial alliance. The bishop, who retired as head of the Episcopal diocese of Missouri last Nov. 1, was the 35th president back in 1923. Now, in 1953, he is serving as the 65th.

JOHN T. STEWART.

'Martin Luther' Goes Into General Release

"Martin Luther," feature film based on the life of the Reformation leader, will be released to theaters throughout the country by Louis de Rochemont Associates the first week in September. The film has had record-breaking test engagements in Minneapolis and Duluth, Minn., Houston, Tex., and Hickory, N. C.

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Agree on Comity For Philippines

United Church of Christ, Methodists Draw Up Proposals—Protest Brumbaugh Analysis

MANILA, July 27.—After a period of rough going, a basis for comity or cooperation between the United Church of Christ and Methodists in the Philippines has been agreed on. Proposals, drawn up at a private meeting of top leaders of the two groups, are as follows: commitment by one denominational administration to be respected and followed by succeeding ones; no "following" by either denomination of members who have formally joined another church; no new work to be opened in any "occupied" area without consultation; no transferring of church workers without proper clearance; no negotiations except by authorized representatives. One of the communions concerned has still to ratify the agreement.

United Church Leader Replies To Brumbaugh Criticism

The article by T. T. Brumbaugh in the spring issue of *Religion in Life* which termed the United Church of Christ in the Philippines "frustrated and divided" drew a rebuke in a letter to the magazine from Bishop Dia, general secretary of the U.C.C.P. Dia calls "inaccurate and unfair" Brumbaugh's statement that the churches in the union "have become more divided than when all denominational groups were related to the mother churches abroad." Further, he points out that it is only partly true that the union was due to the "growth of nationalism and separation from the mother churches" or the "threat of entrenched Catholic power and growing communist influence." He notes that the United Evangelical Church of the Philippines, forerunner of the present organization, came into being in 1929, long before World War II and the communist threat. Bishop Dia, who represented the Philippines in the formation of the World Council of Churches, concludes: "Is it fair to impose upon the young church in the Philippines the denominational patterns and religious biases which belong to a particular period in American history and have no significance here?"

Catholic Paper Hits MSA On Birth Control

In its most recent editorial attack, the *Sentinel,* Roman Catholic news weekly here, scored the Mutual Security Agency for proposing birth control. It says Filipinos prefer to "live in rags with large families rather than wallow in wealth—'compliments of the U.S.A.'—without children." The paper has been denouncing Masonry, which it says is "a secret society opposed to Christianity, teaching naturalism and fostering unbelief." It holds that gambling is not wrong, for "we are entitled to set aside a fair share of our money for entertainment, and if we think it is all right to spend that money on gambling, God doesn't care." Anticommunist as well as anti-Protestant, the *Sentinel* correctly assesses the new autobiography of Luís Taruc, leader of the Huks, as Red propaganda. This book, in part an attack on landlordism, was published in New York under the title *Born of the People.*

Far East Airforce Chaplains Attend Retreat at Baguio

In the first retreat of its kind, U.S. airforce chaplains from Korea, Japan, Okinawa, Guam and the Philippines gathered recently at Camp John Hay, Baguio, for a spiritual life conference. Speakers were Paul Lindholm, Curran L. Spottswood, the "flying Methodist parson," Chaplain Roy M. Terry of Clark Field and this correspondent. Glen T. Witherspoon, Far Eastern airforce staff chaplain, scored those "independent missionaries who want to turn army bases into their private mission fields." He insisted that chaplains are employed to

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Evangelical Booth at Philippines' Fair Attracts Visitors

The Philippine Federation of Christian Churches estimates that 60,000 persons visited its booth at the 1953 international fair, which attracted 2.6 million sightseers and proved these islands' biggest splurge since Magellan sighted them more than four centuries ago. The federation says the exhibit represented the greatest Evangelical witness ever staged in this country. One of the many who stopped at the Evangelical worship center with its cross and open Bible commented: "I am a university student, but this is the first time I ever saw a Bible."

Protestant Leader Calls for Release of Rural Report

In a recent issue of the *Manila Times* Cornelio M. Ferrer, secretary of the Philippine Federation of Christian Churches and a consultant to the U.S. Mutual Security Agency, called on MSA authorities to release to the public the 217-page McMillan-Rivera report on the rural Philippines. This is the first comprehensive rural community survey ever made here. The report was published last October, but is being withheld from distribution because it is alleged to be "explosive." Ground for that allegation is its recommendation for drastic land reform in the islands. But land reform is an issue that will not down.

Quirino Frees Japanese War Prisoners

On July 4, the Philippines' Independence Day, Pres. Quirino freed the 114 remaining Japanese war prisoners and 323 former collaborators. The Philippine Federation of Christian Churches had ministered to the prisoners during their internment. Forty of them have expressed their desire to become Evangelicals, and 18 were converted to Roman Catholicism.

Protestant Youth Attend Labor Seminar

Representatives of various Protestant denominations, as well as some Roman Catholics, attended the two-week labor seminar sponsored by the Philippine Federation of Christian Churches' youth department recently. The program was directed by Cicero Calderon, an Evangelical who is an attorney and a specialist in labor-management problems. The new labor education movement is an outgrowth of the seminar.

And So Forth

As Knox Memorial Methodist Church observed its 50th anniversary recently, the congregation laid the cornerstone for an expanded sanctuary. One of Manila's great downtown Evangelical churches, Knox often has as many as 500 students at its worship services. John B. Holt, pastor, is currently in the U.S. on furlough.

New field secretary here for the Congregational, Presbyterian and Evangelical United Brethren mission boards is Rodney A. Sundberg, who served in China for eight years and was formerly chairman of the E.U.B. Philippines mission, as well as secretary of the United Church's board of missions.

Holy Trinity Episcopal Church, successor to the prewar cathedral parish of St. Mary and St. John, has held its first services in the new building on the site of the old cathedral, which was destroyed in the bombing of Manila.

Jorge O. Masa of Union Theological Seminary here has returned from spending a sabbatical in the U.S., where he was a visiting fellow at Yale Divinity School and received an honorary LL.D. from Taylor University, his alma mater.

After weeks of negotiations, Pres. Quirino recently signed papers permitting two Japanese girls, members of an international work camp at Los Banos, to remain in the Philippines and enroll in Silliman University.

GEORGE EARLE OWEN.

Michigan to End Bingo Exceptions

Officials' Resolve to Enforce Laws Even When 'Charity' Is Involved Seen as Challenge to Churches

DETROIT, Aug. 3.—The declaration by a number of Michigan officials that they will enforce state laws against bingo even when it is conducted for "charitable" purposes is being taken as a challenge to the churches. Michigan has long had laws against bingo and similar gambling games, but officials have hesitated to enforce them when they were sponsored for the benefit of reputedly religious or charitable causes. Now officials propose to carry out the laws as they stand; they say that if people don't like them, they should change them. As a result of the new policy, agitation has arisen for a referendum which would lift the restriction on gambling for "charitable" purposes. It is expected that Protestant forces will stand solidly against legalizing bingo in any form. Roman Catholic authorities have not yet spoken publicly on the issue—but it is Catholic bingo parties that have been involved in many of the disputes on enforcement.

Emrich's Warning Gets Wide Support

Detroit's Protestant leaders vigorously supported Bishop Richard S. Emrich's letter warning local clergy not to underestimate the seriousness of the "McCarthy-Matthews attack" as an assault on Protestantism as such. Bishop Emrich sent the letter as president of the Detroit council of churches. (See The Christian Century for July 29, p. 861.) Two of Detroit's three daily newspapers assailed both Sen. Joseph R. McCarthy and J. B. Matthews for their extreme charges on communism in the Protestant churches, and both published strong editorials in support of Bishop G. Bromley Oxnam after his appearance before the Velde committee on un-American activities.

Suzanne de Dietrich Leads Parishfield Study

Parishfield, retreat center for the Episcopal diocese of Michigan, is the scene this summer of four 10-day conferences on Bible study. They are being led by Suzanne de Dietrich, a resident lecturer at the World Council of Churches' Ecumenical Institute at Céligny, Switzerland. Purpose of the conference is to help the participants, mostly laymen, study the Bible with a view to utilizing its teachings in their daily vocations. Francis O. Ayres, Jr., and Gibson Winter are in charge of the center, which is located at Brighton.

Vacation Schools Have Record Enrollment

The vacation church school program in the Detroit metropolitan area has enlisted record participation this summer. Seventeen thousand children and 2,800 leaders have taken part in programs held in around 200 Protestant churches. In preparation for the schools, 535 leaders representing 19 denominations attended 14 area workshops

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conducted last spring by the Detroit council of churches. Elizabeth B. Bulkeley, the council's director of religious education, supervises the program.

Council Establishes Research Department

The Detroit council of churches has established a department of research which will take over all functions of the former comity department and add techniques of research and planning. In particular, it will study the "churching" of the inner city with its problems of blight and change, and the wise spacing of churches in fast-growing communities on the outskirts. It is anticipated that some sites for churches in new developments will be interdenominationally obtained before the ink is dry on the plans. Full-time director of the department is Raleigh E. Sain, formerly pastor of the First Evangelical United Brethren Church at Independence, Ohio, and for several years head of the Cleveland church federation's comity department. Chairman is Wilbur W. Bloom, executive secretary of the Detroit Baptist missionary society. The new department got its start when Ross W. Sanderson, national expert in the field, visited Detroit for three months and aided in organization.

And So Forth

Gordon Phillips, executive secretary of the Methodist union of Greater Detroit, heads the Detroit Methodist conference committee which will seek to raise $450,000 for church extension. The adjoining Michigan conference has a goal of $300,000 for the same purpose.

Clarence W. Hilberry, new president of Wayne University, one of the largest such institutions in the U.S., is a devoted member of North Woodward Congregational Church. As acting president during the past year Dr. Hilberry demonstrated his sympathy with religious emphases on the campus.

Wladimir Borowsky, pastor of the Ukrainian Evangelical and Reformed Church here, has become the first Protestant clergyman in the country to complete the five-year process of securing U.S. citizenship. Dr. Borowsky and his wife, displaced persons themselves, have helped resettle hundreds of other persons in like situation.

In a recent *Saturday Evening Post* article, Walter White of the National Association for the Advancement of Colored People lauded the Detroit council of churches and a number of Protestant clergymen for their part in improvement of race relations in this city.

Edgar DeWitt Jones, minister emeritus of Central Woodward Christian Church here, is spending the summer as professor of preaching at the Pacific School of Religion, Berkeley, Calif.

G. MERRILL LENOX.

The Church Roll

Charles W. Iglehart, Methodist missionary and teacher in Japan who for the past year has served as Christian Century correspondent in that country, is returning to the U.S. He will teach at Union Theological Seminary, New York city, during the fall semester, and at Perkins School of Theology, Dallas, during the second semester. Just before he left Japan, Dr. Iglehart received from the Japanese government the Fourth Class Order of the Rising Sun; his wife, the Fourth Class Order of the Sacred Treasure. "Rising Sun" orders have been awarded to few Westerners.

Hans C. Jersild was elected to his second three-year term as president of the United Evangelical Lutheran Church at the recent 57th annual convention in Atlantic, Iowa.

Emory Ross, retired secretary of the National Council of Churches Division of Foreign Missions' Africa committee, went to Lisbon, Portugal, in June to give the Lord Lugard lecture for the African International Institute.

On July 6 Benson Y. Landis, associate director of the National Council of Churches' department of research and survey, was awarded an honorary LL.D. degree by St. Francis Xavier University, Antigonish, Nova Scotia. At a special convocation to commemorate the 25th anniversary of its famous extension program, the Roman Catholic university cited Dr. Landis for "outstanding contributions in the field of adult education."

Georg F. Vicedom, pioneer German Lutheran missionary in New Guinea 1929-39 and an ethnological scholar, is in the United States on a 10-week study tour under the state department's exchange program.

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